SPIRITUAL EVOLUTION OR REGENERATION

R. C. DOUGLASS

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OR

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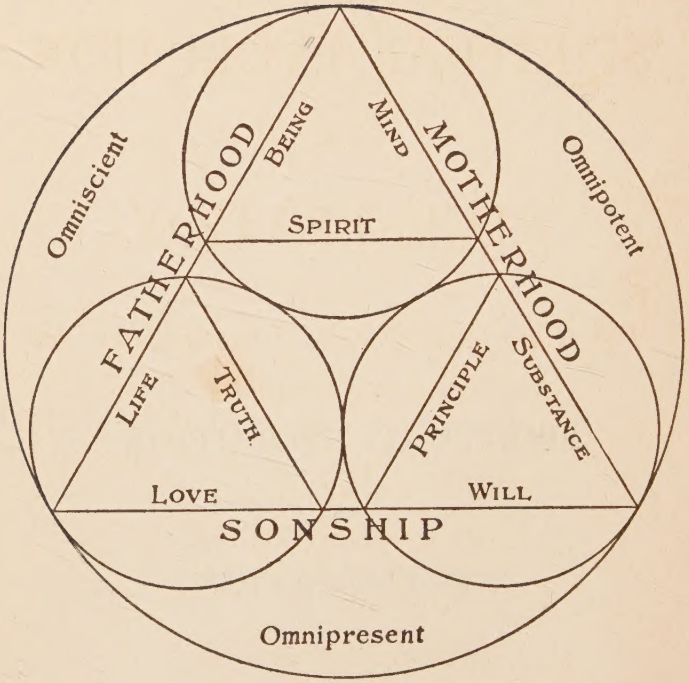

GOD is { Being, Mind, Spirit, } { Life, Truth, Love, } { Principle, Substance, Will, —

— Omniscient, Omnipotent, Omnipresent; — The Triune Creative Principle of Being—FATHERHOOD, MOTHERHOOD and SONSHIP; — in ***Unity embracing a Trinity of Trinities;*** *The Universal, Unchangeable GOOD; The Reality of both "The Manifest" and "The Unmanifest;" The All-embracing, All-causing, All-sustaining INFINITE ONE.*

SPIRITUAL EVOLUTION

OR

REGENERATION

The Law and Process for Unfolding the Christ in Consciousness

BY

R. C. DOUGLASS

FIFTH EDITION—REVISED

Correct the portrait by the living face,
Man's God by God's God.

BROWNING

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PREFACE

THESE Private Lessons in Practical Christian Metaphysics are offered to the public in response to many requests from our students, some of whom came into the Spiritual Consciousness through them. They are offered in the same spirit of assurance in which they have always been given in class work.

Their didactic form comes from this first use of them as the necessity of class teaching. And we have allowed this form to remain, because we conceive it quite possible, that this may prove the more effective way to impart the basic principles of Truth to any reader, who will consider himself a student while reading them. We have made certain portions of the Bible the basis of our reasoning; because those portions contain the essential and fundamental principles of the philosophy of the eternal order of all Evolution, whether Cosmical or Spiritual. This has involved an incidental Spiritual interpretation; showing the

Scriptures to have been written solely for the purpose of teaching Truth; that there is a scientific law running through them as accurate as the law of the more physical sciences; and that the highest philosophy is couched under all its histories, prophecies, and figures.

If we have made clear something of the profound Spiritual philosophy of Christianity, sufficiently to lead some struggling souls — who perhaps had stumbled at the "letter of the Word," or at certain dogmatic teachings concerning it — into the Light, and into a deeper and broader Christian experience — into the realization of the Christ in Consciousness — until they have made the demonstration, that Righteousness in Consciousness is Health of both Soul and Body, — then we shall be satisfied that we have not labored in vain.

For some of the conceptions of the Genesis Allegory we are indebted to our first teacher in Christian Metaphysics, Rev. G. D. Robinson, whose ideas of the spiritual aspect of the Story of Creation and its perfect Correspondence in Man's Spiritual Evolution are strongly reflected in Part I.

We send this message forth on its mission, with more than a wish — with the prayer of faith, that some Spiritual Seed-thought may find a receptive matrix in the heart of each reader, where it shall do its regenerative work, and bring forth fruit in a Regenerated Life.

R. C. DOUGLASS.

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SPIRITUAL EVOLUTION

OR

REGENERATION

PART I

FOLLOWING THE "SIX DAYS" OF THE GENESIS SYMBOLOGY

INTRODUCTION

TO

PART I

THE GENESIS SYMBOLOGY

THE object of these pages is not Theological controversy, nor the exploiting of the "higher criticism," since the author lays no claim to theological training. Nevertheless, all study of Truth in the nature of the case involves controversy, and touches elbows with Theology. In the nature of man's being, as a Spiritual Son of a Spiritual Father, any man may be taught of God, independent of the schools, who will discipline himself properly in meditation. Because by thus "entering into his closet," he may come *en rapport* with Omniscience, and be instructed like the prophets of old.

The one thing all the world is seeking is Truth. This is the "Pearl of Great Price," which we are

exhorted to "seek" — to "search for as for hid treasures;" and which when found satisfies the hunger of the soul. Truth is eternal, unchangeable, Spiritual Principle, — like the "seamless robe," symmetrical and unrendable, rather than a debatable, uncertain, intellectual conception. Lucretia Mott said: "Truth for authority, not authority for Truth." Because Truth is eternal Principle, the great Teacher of Truth said: "I Am Truth." By identifying himself with the Christ, the Principle of Truth, He "spake as one having authority." Truth, therefore, is Divine and of priceless value. Pilate's query is the question of the ages, never solved, as long as men search only through intellect, objectively. As our life is first developed along lines of objectivity, we naturally first seek for Truth intellectually, as though it were an objective something, which the mind can handle and analyze. It is because of this established habit of objective living and thinking that we continue this blind search in the darkness.

But Spiritual Truth is not found that way; because primarily it is not a thing of Intellect. For since all Truth is Spiritual, it can only be "Spiritually discerned." Then after having once

conceived the Spiritual Idea, we may proceed to clothe it in intellectual formula; that by means of the symbolism of words we may convey to another our conception.

This is the way all the Prophets wrote, the way all Truth is found. The reason the "Word of the Lord" spoken by Prophets had so great power is because they received it direct from the great Fountain of Infinite Wisdom; which enabled them to speak from the standpoint of Truth, — with authority.

Christ is called "The Word" — the *Logos*, proceeding from the Father. This was the conception of the Greeks five hundred years before Christ. This was the conception of St. John and Philo, and according to the Kabbalists, who were profound metaphysicians, this was the conception of the Hebrews. For Josephus in his treatise on "Hades" addressed to the Greeks, said: "What you Greeks call *Logos*, we Jews call Christ." The Hebrew, *Chokmah* (Wisdom), is their term for this Wisdom-Word or principle, which is the second *Sephira*, and which, like the *Logos*, proceeds from the Father (*Kether*, the first *Sephira*). Thus *Chokmah* is the Son; and yet he is called

'the active and evident Father;" to whom the Mother is united — *Binah* (the Understanding), the third *Sephira*. From the union of the masculine *Chokmah* and the feminine *Binah* proceed all Creations. This is why Christ is called "The Everlasting Father" in Is. 9:6. The other names ascribed to *Chokmah* are *Yah*, *Yahveh* (I Am).

It is evident that all these terms refer to a great Spiritual Principle within us, establishing the fact that Christ is the great Principle of Divinity in Man. And so the Father is forever honoring and working through the Son. For the Son is the Eternal Word (*Logos*), by which the worlds were made; "and without the Word was not anything made that was made."

Thus Christ is the Impersonal WORD — the Infinite WORD — the *Logos* — the Truth — the Divine Idea proceeding from Infinite Mind; which goes forth clothed with authority and power to express itself, on all planes of expression.

This Son of God in every man is the "Essential Christ" — the universal Savior. The personal Jesus ever recognized and identified himself with this Essential Christ, and constantly lived and

spoke from this Central principle; until he earned the distinguished compound name, "Jesus-Christ;" which represents Humanity Regenerated — Humanity and Divinity united, making the Divine-Human.

Thus Christ is "The Word of God;" which is "The sword of the Spirit," — "sharper than any two-edged sword," — "dividing asunder Soul and Spirit." Let us see what is the force of these terms.

As God is a Trinity, — Father, Mother, Son — so Man is a trinity, — Spirit, Soul, and Body. In both cases the three are one. Of the Human trinity the "Spirit" is the Divine part of man; the "Soul" is the Human Consciousness, needing salvation by instruction in Wisdom; and the "Body" is the outward expression of the Soul, which is as far from perfection as is the Soul, — and the Salvation of which is wrought through the Soul's redemption.

With this analysis of man's nature we may understand how the "Sword of the Spirit" can "divide asunder Soul and Spirit."

Man has lived so fully in the mere animal consciousness that he cannot distinguish between

"soul" and "spirit." But the revelation of man's Spiritual nature is made by the Spirit only — by the "piercing even to the dividing asunder" — showing the distinction between the sin-stained "Soul" and the incorruptible "Spirit," between the Human and the Divine elements of his nature, in other words.

Man cannot possibly aspire to a higher unfoldment, until the Logos-Sword has "divided asunder Soul and Spirit," enabling him to distinguish between the True and the False, that he may identify himself with the Christ-Spirit, — Divinity within, and thus unfold his highest potentialities. Everything depends on a wise choice. With this revelation of the Spirit, he may intelligently "choose that better part," and identify himself with the Divine part of his nature, and thus ultimately become Divine in Consciousness.

Truth is something for the individual, and is discoverable by prayerful meditation. Another may direct your feet in the way of its discovery; but you must by desire and receptivity find it for yourself. Books and teachers are aids; but only aids. They are as often hindrances; because they are on the external plane — objective. There is a

Wisdom higher than the wisdom of the world — a Wisdom not contained in books, nor taught by man, to be found only within.

Some twenty-five years ago Joseph Cook said: "The Heathen, who have never heard of the Historical Christ, may know the *Essential Christ*, and so find Salvation." We have called such great philosophers as Socrates and Plato "heathen," because they did not know the "Historical Christ;" for which they were not responsible. But who shall say they did not know the "Essential Christ"? Certainly they were devout searchers for Truth. And Christ is Truth. A larger charity and truer Christianity will recognize the Christian in every genuine lover of Truth for its own sake, though he may not know the "Historical Christ," nor accept the conventional formulæ of what is called theology. The broader Christianity will recognize the Christ in the exact philosophic statement of Truth.

Plato did not live in vain; nor was he here by accident. He left for the world a rich legacy of Truth in intellectual form; which the broader and fuller Christianity must in the coming time utilize in a broader and fuller Theology.

The time is come when Religion must be scientific, and Science must be religious. The time has come when Theology must be philosophic, and Philosophy must be theologic. For whatever is *true* belongs to Christ; because Christ is Truth.

In this work we have endeavored to search out the Spiritual meaning of that ancient mystic Story of Creation in the first Chapter of Genesis; which, while seeming to be statements of fact, in the objective world, is in the real intent and purpose of the allegory a sort of compendium of the high esoteric teaching and metaphysical philosophy known to the ancients, — in the hope of being able to show thereby the deeper and more vital principles of the "Essential Christ" in the individual Consciousness. We have emphasized the Spiritual Idea, because we conceive this to be the essential thing of the Scriptures, to which its histories are subservient, and for which its allegories are given.

SPIRITUAL EVOLUTION

I

THE "FIRST DAY": — THE AWAKENING

"And God said, 'Let there be Light': and there was Light." — Gen. 1:3.

"Man is Man's A B C. There is none that can
Read God aright, until he first spell MAN." — QUARLES.

POPE said: "The proper study of mankind is Man."

If this be our "proper study," it is of highest importance to the correct understanding of Man that our viewpoint be correct, in order that we may see him truly — as he is, *in truth*. If our viewpoint be human and earthly, we shall see him human and "of the earth earthy," manifesting all the baser qualities of humanity. But if our point of view can be changed from the earthly conception to the heavenly, — then with divinely

perfect vision we shall see, as it were, through the eyes of Divinity, beholding him as God sees him, His own perfect Son, "made in His Image, after His Likeness." This is the True Man, *truly seen.* Therefore in the highest sense being God-derived, and not earth-born, he is not, *in truth*, what he appears to be from the earth viewpoint. Heaven-born, he is naturally a worshipping being. This has been his record in all history; which is at least suggestive of his high origin. But by reason of the dark obscurity of his earthly history it is not surprising that in all the historical ages gross superstitions have characterized all forms of religion. Even at the present day superstition is a large element in religion. No form or system is entirely free from it. So much of the effete past clings to us. There is nothing so persistent as superstition. Naturally we see not our own superstitions; but we want others to lay aside theirs and conform to ours. Therefore, from our point of view, they are "heathen." From their point of view we are heathen. We think *them* superstitious. Are *we* entirely free from it? These things are our inheritance from the rude ages and ruder races of the long, dark past.

We are now in the Twentieth Century, which is to evolve a purer, though not less Christian, system of religious thought, free from the swaddling clothes of superstition, — a system that shall be in keeping with the higher intelligence of this progressive age. The superior intelligence of the present day demands that we bring our religious ideas into the Areopagus of sound reason, and prove our theorems by the keenest tests of reason and philosophy. Applying the test of philosophy and reason Swedenborg called religion " an exact science." So great is the demand and tendency of the times in this direction that we have in " Christian Science," " Divine Science," " Mental Science," etc., so many efforts to prove the principles underlying the teachings of Jesus to be true because scientific, and scientific because demonstrable.

In this treatise on the practical Metaphysics of the Scriptures we shall endeavor to reason logically, philosophically, and scientifically concerning God, Man, and the Universe, to show that Christianity is both scientific and demonstrable, and therefore worthy the consideration of the brightest minds.

All true sciences are demonstrable. Theology, the greatest of sciences, ought to be as demonstrable as chemistry or geometry; and will be when the scientific thought is given full play, when its doctrines are deductions drawn from unassailable premises of Absolute Truth. But if the superstitious element, which tradition has handed down, is a large factor in its formulated statements, it will not only fail of demonstration, but its doctrinal statements will degenerate into dogma, instead of being scientific theorems.

Well do thinking men question a theology that offers no higher authority for its statements than bald dogmatic assertion. Men of reason require demonstration, justly repudiating the undemonstrable as a false claimant. No wonder thinking men have fled from dogmatism to agnosticisms.

The old, so-called, science of Astronomy, which rested on sense evidence alone, assuming the earth to be flat, with all the sidereal host revolving around it, could not be demonstrated, on account of its false premises. Therefore it had to yield to a better system, founded on eternal principles of truth, a system which could be demonstrated, before it could justly be called a science.

Just so the old medieval system of dogmatic theology, founded on the letter of external evidences and traditional superstitions, must in this day of scientific thought yield to a better theology, resting on a scientific and demonstrable basis.

Why should not Spiritual as well as material things be scientific? Indeed, since the Spiritual underlies the material, the Spiritual sciences should claim our attention first, as fundamental to the material.

For there is always an exact correspondence between the material and the Spiritual. Wherefore, if one factor in the correspondence be scientific, the other must be.

The great teacher of Galilee was a profound philosopher. Wherefore, all his statements rested on a scientific basis; without which they could not have stood the test of the ages. A system of ethics without a scientific basis would be quite unthinkable to the scientific mind. Every great system has had its philosophy; and the more profound that philosophy, the more enduring its power.

Perhaps the greatest reason that Christianity is so

enduring and appeals so strongly to the human heart is its profound Spiritual philosophy. But dogmatism, which ignores philosophy, has shorn it of this greatest element of power.

If a philosophic and scientific Christianity, instead of dogmatic Church-ianity, can be taught the people, we shall have a religious system most enduring, because founded on the strongest elements of human nature, the religious and the scientific combined.

The materialistic thought of Western civilization has materialized and occidentalized Christianity, so that it has lost the beautiful Spiritual philosophy, originally its basis, which it inherited from the most ancient civilization of which we have any accurate knowledge, that of its ancestors, the Aryans, whose schools of Spiritual philosophy have with wonderful persistency continued all the way down to the Christian era, appearing in modified form in Egypt, Chaldea, and Greece, and in the schools of the prophets among the Hebrews.

Rabold points out a long line of these Divinity Schools, where devout students assembled to study the philosophy of God and man thousands of years before our era. The first thing required of these

students was to lay aside all prejudices, that, untrammelled by preconceived opinions, they might be open and receptive to Truth.

The starting point of their reasoning was the postulation of God as "First Cause." Thus they reasoned from Cause to Effect, recognizing Mind as the great Creative Causation. In this way they learned to develop the creative power of their own minds, and became Mystics or miracle-workers; and their success in thus handling the higher Spiritual forces successfully depended on their living clean, Spiritual lives, above the plane of the ordinary human. The feats of magic performed to-day by the Brahman mystics and self-denying Gnanis are so wonderful that their narration would scarcely be believed. Yet they seem well authenticated. By the development of the higher Spiritual powers the genuine mystic was able to overcome the lower natural laws, as the overcoming of gravitation by levitation, enabling him to walk on the water, etc. In course of time others outside the Secret Brotherhood began to imitate; and thus the fakir and the charlatan appeared, causing the genuine to be discredited.

The Hebrew Prophets were students of the

"Ancient Mysteries," and therefore understood the secret of Spiritual power.

Elijah was a true mystic, and so well understood the creative power of thought that he was able to sustain himself and the poor widow of Zarephath a whole year on "a handful of meal and a cruse of oil."

Doubtless all the Prophets were mystics, who learned and taught this "Secret Wisdom" in the "Schools of the Prophets."

Jesus of Nazareth was a prince among mystics; and by using the Spiritual powers inherent in himself he was able to overcome physical laws by understanding and employing the higher Spiritual laws.

By the creative power of thought he was able to multiply the "five loaves and two small fishes" sufficiently to feed "five thousand men, beside women and children," if this story is to be taken literally. There is no miracle wrought without law; and he who knows the law, and lives up to its requirements, may do the works.

What is to-day called "mysticism," "occultism," etc., is a modified relic of a very ancient and pure Spiritual religious teaching — a religious system

of prehistoric origin found in its purest form among the Himalayan Hindus, and which is the parent of all succeeding systems, including the Hebrew system. For we read that "Abraham came out from Ur of the Chaldees," where this mystic religion was still taught; and he stamped the spirit of the "secret mysteries" upon the succeeding Jewish system. Next came Moses, "learned in all the wisdom of Egypt;" and the "wisdom of Egypt" was the "ancient mysteries" or "Wisdom Religion" of their ancient Aryan ancestors, modified or intellectualized by the peculiarity of Egyptian thought. He was, then, a real mystic; and the principle of his ethical system was oriental mysticism, full of symbols and symbolic rites, to portray to the mind certain Spiritual experiences of the heart.

Freemasonry is now believed to have had a much greater antiquity and nobler origin than its devotees even dared to suspect; being a relic of this ancient system, which its allegories veil and its symbols conceal, — retaining but the hollow shell of ceremony as earmarks to indicate its high origin and great antiquity. This is clearly shown

by J. D. Buck in his wonderful work, "Mystic Masonry."

Those familiar with the *Kabbala* of the ancient Hebrews see that all the Prophets were the highest order of mystics, that they had in the "Schools of the Prophets" the secrets of the highest Wisdom of antiquity.

Thus all the earliest schools were religious schools, in which the "Heavenly Mysteries," the highest wisdom, was taught. Then the mystic was the wise man, the Prophet of the Lord. Now, as then, the Spiritual is mystical, occult (hidden), to unregenerate intellect. In the nature of the case the Spiritual is hidden from men not on the Spiritual plane.

Since Jesus was a prince among mystics, in order to understand the secret wisdom of his high teaching it will be necessary to be, as it were, "initiated into the mysteries" of the kingdom of Heaven; understanding which, the things long hidden become revealed.

The practical purpose of this course of lessons in Christian Metaphysics is the training of the mind in Spiritual thought; so that we may become "Initiates" into these mysteries. "To you

it is given to know the mysteries of the kingdom of heaven," said Jesus.

The whole Bible is a book of "Concealed Mysteries," written by mystics in the language of mystics, — in symbol, metaphor, allegory, and allegoric history. Therefore he who would discover its hidden arcana must possess the key to its Spiritual interpretation. For Spiritual Truth is inexpressible, except in a symbolic way.

Of course we understand the story of Creation as given in Genesis is one of the most ancient of allegories, and not original with Moses.

That wonderful allegory has a vastly broader meaning than the materialist conceives. It opens with the fundamental assumption:

"In the beginning God created the heaven and the earth."

In searching for the hidden or Spiritual meaning of the Scriptures the first thing necessary to do is to eliminate Time and Space from our thought; that the Spiritual sense may be realized as *Now and Here*. Time and Space are things of the world of sense. God and all things Spiritual must be considered apart from Time and Space.

Eternity is the unfathomable and immeasurable NOW.

"Now is the accepted time, and behold! Now is the day of Salvation."

The fuller expression of this Genesis statement may therefore be:

In the ETERNAL NOW God is forever Creating.

The real vital and living value of the WORD is in its *Now-ness* and *Here-ness*, — within — without *Where or When*. The Spiritual or essential principle is never in the historical.

"It is nigh thee, and in thy heart and in thy mouth, the Word of Truth."

This Genesis story is an allegorical portrayal of the Cosmic order, primarily designed to show the process for the unfoldment of the Spiritual Consciousness in the individual. In other words, it is the story of Regeneration, — the great theme of all Scriptures.

But considering it as a statement in logical reasoning, this was Moses' first or basic proposition, his "Datum" of reasoning, — his first postulate, — *his* beginning — not God's; for God never

began, either to be or to create. There could no more be a beginning of Creation than of God. But considering it as referring both to the cosmical and Spiritual processes, which follow the same law, it is not a declaration of what God once did a few thousand years ago, and only once. It is rather what he is forever doing, world without end. For what was once true of God is forever true.

"I am the Lord: I change not."

And so this shall be our Datum, our "beginning," our first proposition or assumption in deductive reasoning concerning God, the Universe and Man. We first assume or postulate God. Afterward we will endeavor to prove God.

We start, then, with God postulated as the Absolute or underived FIRST CAUSE; and from this axiomatic datum we are to make our deductions of Truth. If our premises are true, the conclusion must be true; and we shall be always within the sphere of Truth.

There was never a time when Infinite Mind was not; when it was less than infinite; when it began to think or express itself.

That is, — since Thought is creative, there was

never a time when God began to create. For without Thought Mind would not be Mind. Thus Creation is a necessity of Mind, and must have always been.

A beginning of Creation is as unthinkable as a beginning of God.

In this discussion it is not our purpose to follow the Cosmical process in the material world; but rather to follow the same process in the Spiritual world. For the Spiritual world within is the exact correspondent of the world without. The unfoldment of the Spiritual Consciousness is cosmical and not arbitrary, orderly and not fortuitous, exactly as with the world without.

We have a world within, a Spiritual world to be created or unfolded. In the process of Regeneration the individual starts with his "world without form and void." Everything is at first chaotic to the mind, as it begins to think: there is "darkness upon the face of the deep," -- the darkness of ignorance, — until dispelled by the Light of Truth through sound reasoning. This orderly process continues through alternate "evenings" and "mornings," until the unfolding soul finds its fruition in the "Sabbath," the nightless Day of

Spiritual Realization; which is the Kingdom of Heaven come — Salvation realized — Regeneration accomplished.

There can be no Spiritual unfoldment without the Divine Spirit. There can be no Spiritual Conception without the "Brooding Spirit."

"The Holy Ghost shall come upon thee and the power of the Highest overshadow thee,"

before thy heart can conceive the Spiritual Christ, that the Christ may be born in thee, — before there can be any unfoldment of Divinity in Consciousness. There is no Spiritual Light amid the native darkness of "mortal mind," until "the Spirit of God moves upon the face of the waters" of the mind.

"Let there be Light," is the inevitable result, — the Christ is conceived, — and Christ is Light, — "the Light that lighteth every man that cometh into the world." After the New Conception there follows the New Birth.

This is *The Awakening*, — the dawn of a brighter hope, — the beginning of a New Life, — the First Step in Regeneration, — the "First Day" of the New Creation. We must remember that

what is true of the world without is true of the world within, by correspondence.

The New Birth makes you an "Initiate" into the order of the "Brotherhood of the Sons of God." By the true "Immaculate Conception" the Christ is born to consciousness. You have entered the "Path" of Regeneration. Henceforth all your steps and experiences must be in and under the illuminating Light of Christ, the Living Truth.

In this "First Day" of our "Initiation" let us see what new revelations this New Light will reveal. For we are now in the "School of the Prophets," studying Divine Philosophy.

In beginning our reasoning according to Divine Wisdom, the most fundamental statement we can make is our First Postulate, namely: *GOD IS.* Then, answering the natural inquiry, What is God, we affirm *God is BEING.* But how can we know what Being is? The only way is to begin with yourself, by first recognizing your own existence; which is not difficult; because no one can deny his own existence. You cannot possibly think of yourself as non-existent. Through recognizing your existence you may recognize your Being, from

which you exist. As you contemplate Being — your own Being — your thought will expand, until you begin to get a conception of *Infinite Being*, — BEING Eternal, Omnipresent, and Omniscient. In this conception of the Infinite we may understand that in the limitless abyss there is no place nor point in space where Being is not.

A distinction must be made, however, between Being and Existence; which is the distinction between the Unmanifest and the Manifest.

Ex-istence implies something back of itself, from which it *ex-ists*. Therefore it is not strictly proper to say that God exists. For this were to suppose something back of Him, from which he exists. God is ETERNAL BEING Uncreate. Only that ex-ists, as the Manifest, which stands out from (*ex*, out from) the Unmanifest, — that which *appears* by reason of that which *is*. God is *Esse* (to be) — BEING. Man is *Ex-istere* (to stand out from) — Creation. God, Eternal, Primordial BEING, IS. Man, whose Being is in God, ex-ists from God.

Now, because Man's Being is God, he may in consciousness recognize God as *the Being of his being*.

BEING or *Esse* is the original, underived Essence or Divine Substance. *Existere* is that which is derived from *Esse*, on which its existence depends. *Existere* cannot be without *Esse*. But *Esse* depends on nothing. IT IS. Yet there is a sense in which *Esse* depends on *Existere*. For as Mind cannot be Mind without Thought, so God cannot be God without Man, who is the Thought of Infinite Mind. Mind implies Thought; Father implies Son; God implies Man. Each is the other's necessity. Then while *Esse* is the necessity of *Existere*, *Existere* becomes the necessity of *Esse*. This is essentially Swedenborg's reasoning in his "Divine Love and Wisdom."

Thus it appears that while God is Man's necessity, Man is God's necessity. Since this has been always true, it follows that Man has always existed. For what is once true of God has always been true. God was never alone in his universe. Father and Son are both eternal.

Now, corroborative of our basic statement, "Being Is," there is in every man's consciousness the unimpeachable witness declaring, *I Am*. Here every man may find God for himself, and here only can he know him. For "I Am" is "Jeho-

vah," the "Lord," and the "Lord God" of the Hebrews.

"I AM," then, is a statement of Being; and God is BEING. Therefore in the utterance of "I Am" you speak the Hebrew name — the greatest Name of God; and in that utterance you may at once recognize your own Being and the Divine BEING, — and discover the inseparable unity of the two, and joyfully exclaim, "I and the Father are One." Your own Being and the Divine Being coalesce. The Microcosm and the Macrocosm blend. God is inseparable from Man. God in Man is "The Lord" — "Jehovah" — The Christ.

We may never know what God is in himself, what Being is in its essence. Yet it is every man's duty and privilege to form the highest possible conception of him; and by means of his largest possible definition be able to convey to others that high conception. In the nature of the case The Infinite is indefinable; because definition is itself limitation. The Illimitable cannot be limited. The best the finite being can do is to express its highest conception by its largest definition. Yet God's Name is forever unutterable in intellectual

terms. Any definition conveys but imperfectly the individual's conception.

Definition of God: (My Conception.)

GOD is { BEING, MIND, SPIRIT, } { LIFE, TRUTH, LOVE, } { PRINCIPLE, SUBSTANCE, WILL,—

—Omniscient, Omnipotent, Omnipresent; — The Triune Creative Principle of Being—FATHERHOOD, MOTHERHOOD and SONSHIP;—in Unity embracing a Trinity of Trinities; The Universal, Unchangeable GOOD; The Reality of both "The Manifest" and "The Unmanifest;" The All-embracing, All-causing, All-sustaining INFINITE ONE.

Reading across the Trinities, we see that Life is the Principle of Being; Truth is the Substance of Mind; and Love is the Will of the Spirit.

The terms "Spirit," "Substance," "Principle," "Truth," in their last analysis, are one and the same thing; and therefore in their highest use have a kindred signification — all referring to the same Divine, Primordial Essence.

Aristotle taught the Spiritual nature of Substance. He said that "A Spiritual Substance is the cause of the Universe." Therefore we may with exact propriety say: Of the invisible Substance of Spirit all visible things were made or brought into visible expression. We no longer think that an absent God created the Universe out of nothing, nor out of pre-existent Matter. But rather, that the ONE Imminent, Omnipresent Intelligence evolved the Kosmos out of his own Infinite Spiritual Substance. So that all things — even Matter itself — are God in manifest expression. As Paul said: "The things that are seen were not made of things which do appear." That is, Visible things were evolved out of the Invisible.

Modern physicists recognize a universal Substance, which they call Ether, invisible, intangible, and so very energetic as to be practically omnipotent. This exceedingly subtle Substance is a fitting symbol of what we call God. Yet it is not God. It is still too material; for Ether is regarded as Matter in its most attenuated form.

The Brahman philosophers say that there are five ethers, one interior, as it were, to another, — each finer and more potent than that exterior to

itself; and that the Inmost of all is pure Divine Spirit, the Original Essence, from which all the more exterior ethers are evolved, until Matter, the outermost expression, appears. And thus the Invisible becomes manifest in forms, — the Unmanifest becomes Manifest, — God becomes revealed to himself, — which is the object of Creation.

Hence the Divine One says: "I Am God; beside ME there is None Else" — naught else — He is ALL.

We have thought that Matter is solid substance; but it is not the real Substance. Only this most interior Essence is the Real, Primal SUBSTANCE. Spirit is the only Substance, — the Substance of all substances. Strictly speaking, to admit another Substance called Matter were to deny God's One-ness and All-ness, — making him but *One of Two*, or less than Infinite — hence Finite.

When we understand that matter is but a "mode of Spirit," then nothing but Spirit will remain in consciousness; and we shall be getting away from the illusions of the phenomenal, and finding the Real in the Invisible. We are awakening to the Spiritual Consciousness.

The other factors of the Divine Name, "Mind,"

"Life," "Love," and "Will" will receive further discussion in a later chapter.

The Command, "Thou shalt not make unto thyself a graven image" — to worship — must include a mental image as well as a physical one.

For we must not picture to ourselves a God in human form, with human limitations and frailties. Such a "graven image" of the mind is too narrow and restricting for soul growth. The more truly we can realize God as Spirit, the more nearly we can comprenend Infinity by such a conception of God, the more we are expanding in consciousness. We are elevated or debased according to our conception of God. Hence the sin of having a low conception of God. This is idolatry.

David said of such heathen gods: "They that make them are like unto them." That is to say, men are according to their idea of God; and their Gods are like themselves. Therefore a loving man has a God of Love. So the "beloved disciple" John said: "God is Love; he that dwelleth in Love dwelleth in God and God in him." A revengeful man has a "God of vengeance," and an intolerant man has an intolerant God. And so John Calvin, revengeful and intolerant, ordered his

theological opponent, Servetus, burned at the stake. We need have no surprise that John Calvin gave the world a corresponding theology. And thus the doctrine of eternal torments originated in the wicked heart of men — never in the heart of Infinite Love, whose "sun shines upon the evil and the good, and who sendeth his rain on the just and the unjust" alike. John's conception is higher than Calvin's. The highest is none too good for us; since the highest conception carries us the highest, and contains the highest worship. "God is Good, and his Mercy endureth forever."

We must not limit the Infinite in any way, not even to one sex. He is both masculine and feminine, that Man may be his perfect expression. When we read, "In the beginning *Elohim* created the heaven and the earth," we find a name for God which is both masculine and feminine. For the singular form, *Eloh*, is feminine, and the plural, *Elohim*, is masculine. Besides, the plural form is used significantly with a singular verb. And resultant from that biological duality there is the Son, completing the Trinity — FATHER, MOTHER, and SON.

All creating on every plane is accomplished by

the union of these biological principles; which in the Divine nature are called the Will and the Understanding, or their equivalents, Love and Wisdom.

From the Divine Being in the heaven of heavens all the way down through every manifestation of life to the microscopic cell, the biological principle obtains as the key to the continuity of life. It is God everywhere working.

Material philosophers have been working from a wrong basis to find God. Starting with the false assumption that matter is real, they fail to find God, the essence of all Reality. Hence they conclude that He is the "Unknowable." And every one who is tinctured with the material idea has a personal, semi-material, anthropomorphic God.

Their premises being material, their conclusions must be materialistic to some degree. The inductive reasoner, starting with matter postulated as real, will never be able to find God, who is SPIRIT.

But if we reverse this order of reasoning, adopting the deductive method, we shall be able to account for all things visible and invisible in the universe. First we must ascend into the lofty mount of Spiritual thought; where like Moses we

"meet God face to face," as it were, in contemplating and communing with our IDEAL. This Spiritual Ideal, which the Spirit reveals only "in the mount," is GOD, who cannot be found "by searching," but only by the Spirit's revealing. Then, starting with our IDEAL, the command is: "See thou fashion all things after the pattern shown in the mount." For the "pattern" of our Spiritual Temple must be "shown in the mount" — "In the mount of God it shall be seen." It must be revealed from above, before we can begin our system of deductive reasoning. Then will all things have a Divine significance and value, which will be Spiritual to our consciousness. Then we shall know ourselves to be Spiritual beings, living in a Spiritual world, under a Spiritual God, who evolved all things out of his Spiritual Substance, because all things have a Spiritual basis and reality.

If hitherto our ideals have been too low to afford us complete satisfaction, we must form higher ideals, dwelling long in their contemplation, until "Beholding as in a glass the Glory of the Lord, we are transformed into the same image from Glory to Glory."

II

THE "SECOND DAY": — DENIAL — DISCRIMINATION

"And God said, 'Let there be a Firmament in the midst of the Waters, and let it divide the Waters from the Waters.'" — Gen. 1:6.

THE "Second Day" of this symbology is the Second Step in Regeneration or Spiritual Evolution. It is said that every great unfoldment has its "six periods," and that the "seventh" is the perfected attainment. Then what is true of the Cosmical evolution must be true of Spiritual evolution. It is the same law operating on two planes. The process is Cosmical in both cases, dealing with matter in the one case and mind in the other. The Allegory always has a double meaning, because it deals with Law operating on two planes, showing the correspondential relation of the two. The one can no more be denied than the other. Both are equally true, according to Swedenborg's great Law of Correspondences.

If this great Allegory refers primarily to the order of the evolution of the Kosmos, and secondarily to the evolution of the Spiritual Consciousness, then its "six days" must in either case be "periods" rather than "days." For we read: "One day is with the Lord as a thousand years, and a thousand years as one day." Then, according to the symbology of numbers (1,000 being a cube of 10, and "10" denoting in symbolic language, fullness or All), the number 1,000 must stand for an unmeasured, indefinite period, sufficient to accomplish its end, as the formula 10 × 10 × 10 would indicate.

It will be borne in mind, that while Time is a necessary factor in things of the natural world, it does not obtain on the Spiritual plane.

So while "10" and its multiples symbolizes an unmeasured period, sufficient for the natural evolution,— on the Spiritual plane, where Time does not obtain, it stands for a full and completed experience, sufficient for the Spiritual unfoldment, without regard to time.

Unfoldment is the order of Life; progression is the Law of the universe. Everything is tending

toward perfection. All Creation is moving toward its Divine source.

In this allegory it will be noted that it is always "the evening and the morning" that constitute the "day," never the converse; because that would be advancing downward. There is always an "evening" of darkness to be dispelled by the advancing Light of "the morning," at every step of our progress, — the darkness of ignorance overcome by the Light of Truth. Every new day attained has its comparative darkness, the overcoming of which brings a greater light to the mind. And thus we are progressing toward our final "Seventh day" of Spiritual Illumination.

We will not lose sight of our definition of God; since all Spiritual reasonings depend on our conception of God. Yet The INFINITE cannot be limited or circumscribed by definition; because it is the function of definition to define or make definite.

If The Infinite could be defined, there would then be no Infinite. Definition makes definite or finite. All that definition accomplishes is the formulation of our conception of The Infinite; and every human conception is necessarily finite.

Definition of God—our Conception:

GOD is { Being, Mind, Spirit, } { Life, Truth, Love, } { Principle, Substance, Will—, }

—Omniscient, Omnipotent, Omnipresent; — The Triune Creative Principle of Being—FATHERHOOD, MOTHERHOOD and SONSHIP;—in Unity embracing a Trinity of Trinities; The Universal, Unchangeable GOOD; The Reality of both "The Manifest" and "The Unmanifest;" The All-embracing, All-causing, All-sustaining INFINITE ONE.

Being, then, Sons of God in our Real Being, we must be of the same Spiritual Substance and have the same attributes as our Divine Father. "Like Father, like Son," is a universal truism,— true on the animal plane — on all planes — because true on the Spiritual.

Of Jesus Christ Paul said: "In him dwelleth all the fulness of the Godhead *bodily;*"— that is, in bodily expression. What is true of the representative man is potentially true of every man; — only every man has not yet unfolded his potentialities.

To unfold the potentialities of the Christ in Consciousness, and consequently in bodily expression,

is the great object and end of Regeneration. As we have said, Whatever God, the Father, is, that Man, the Son, must be potentially; and those qualities and attributes he is to unfold and bring into bodily expression. Great as this task may seem, and really is, it is the high privilege of man to unfold all the potentialities of the Godhead.

Therefore, since God is *Life*, Man must manifest life; and this he does to the degree of his understanding of Life. Seeing it uncertain and perishable, his experiences are uncertain, and he perishes accordingly; seeing it harmonious, Omnipotent, God-Principled, his experiences will be harmonious, life will be a joy, and he will be in the way of demonstrating his highest potentialities.

Since God is Truth, his offspring should manifest Truth in true conditions; and this he does to the degree of his understanding of what Truth is. Since God is Power, his offspring should manifest power, and does to the degree of his understanding of what power is, its source and nature. The secret of being able to realize Life, Truth, and Power consists in knowing God and man's relation to him.

If man fully knew that he is a Son of God, and

what this means, he would awake and arise in his might, a victor over "the world, the flesh, and the devil." Immediately on that realization he would begin to manifest his Divine powers, and enter upon a great Spiritual evolution.

We are taking our Second Step out of the darkness of the animal-human consciousness with its inherent race beliefs, in search of the Light of Truth, — truth, which, because of its unchanging right-ness, will heal us of the wounds which error has inflicted. And in this Second Degree of our "initiation" we must freely use the eraser of Denial. For if there have been errors in our past lifework, it is quite necessary now that we erase them, that we may be able to build our Spiritual Temple free from the rubbish of the old thought. Rejection of error, and denial of its reality and power, is essential to its elimination. To this end we must establish a "Firmament in the midst of the Waters, to divide the Waters from the Waters."

The separation of "Waters from waters" in the metaphysical sense is discrimination between classes of thoughts — the true from the false, etc. For in this symbology the "Great Deep" is the

whole human mind; and the "Waters" are the free flowing thoughts.

In all Scripture interpretation all "waters" refer to things of the mind, either Spiritual or natural, according to whether the waters mentioned are of Israel or outside of Israel.

In order to make any attainment in any department in life it is necessary to have a high purpose and a firm resolve. Then in discriminating between "waters and waters" we must use great firmness and wisdom. We are to reject from the mind all that cannot be measured by the perfect plumb-line of Truth, all that does not accord with our Statement of Being. We must in the true Christian life learn to "walk by the plumb." "I will set a plumb-line in the midst of my people, Israel." — Amos 7 : 8. If we are to make Spiritual progress, we must, when once we have discovered an error, cut it off at all hazards; otherwise the error retained will trail our Spirituality in the dust, and defeat us. By vigorous denial and repudiation we erase our errors. Then we may proceed with the solution of our problem. The mind must be emptied of its errors and falsities before it can be receptive to Truth. Only falsities can be destroyed,

however: Realities are eternal and indestructible. Falsities are worse than useless: we must be rid of them. But to us things are real or unreal according to our consciousness of them.

By means of the imaging faculty of the mind falsities may be pictured as realities through our belief in them as such; and we suffer accordingly. Therefore what our higher intelligence finds to be unreal it is a matter of sound wisdom to cast out and erase from the tablets of consciousness.

Again, the mind is the "Garden of Eden;" and the task given to every man is "to dress and keep it." Our past experiences in the old consciousness (the animal-human) have filled it full of the weeds of error and falsity; which must be rooted up before we can plant the fruitful seed of Truth. For "every plant which my Father hath not planted shall be rooted up," said the great metaphysical teacher.

In our effort to evolve from the animal-human to the Divine-human in consciousness, we shall find many erroneous beliefs which are common to that race consciousness, and which must, as far as possible, be eliminated from conscious thought; because in the higher consciousness, to which we

are aspiring, only Truth will be of use to us. In our mind-garden we have full power and dominion, and may mold and shape conditions to suit ourselves. We need simply to draw on the Infinite Intelligence within in all Spiritual work.

There is no Spiritual progress without the Light from above. And so "The Spirit of God moves upon the face of the waters" of mind, as the *sine qua non* of this evolution.

Two Great Fundamental Errors are the source of all error and sin.

The First Great Error we have to cope with is, That there is another Reality and Power besides the GOOD, called EVIL.

If, as we have declared, God is Good, and Good is All, then certainly there can be nothing but Good in the universe — in the sense of *Reality*. We do not deny, that in the human consciousness there are manifestations of evil on every hand. But those manifestations are due to the human belief in them as reality. Once get rid of the idea that it has reality, and it is immediately relegated to the misty realm of falsity; — and what is falsity but a shadowy no-thing? This is the vaporous stuff that Lies are made of — No-thing claiming

to be Some-thing. Evil, then, is "A liar and the father of lies," as He said who solved this problem truly.

A Lie never had reality; its nothingness is clearly seen the moment Truth is spoken. It becomes invisible, and vanishes like a bubble, when once its emptiness is shown. There would be no Spiritual darkness, if Evil were eliminated from consciousness. The darkness of Egypt — "darkness that may be felt" — comes from the consciousness of Evil. "The Children of Israel have Light in their dwellings;" because they are in the Spiritual Consciousness, where there is no evil. If, as we have said, God is the soul and substance of all Reality, he cannot be the soul and substance of a Lie, which has no soul or substance. To concede Substance and Reality to Evil, gives it standing and power — making it a God, with power over us commensurate with our concession. We cannot afford to have two Gods, one Good with power to bless, and the other Evil with power to curse us. As sure as we have we shall be in danger of getting our gods confused (since both are in mind); accusing our Good God of sending forth his wrath to curse his children.

We must be consistent concerning our idea of God. God is GOOD; and GOOD only is Reality Omnipresent and Omnipotent. There is no place or power for evil, except by our concession and recognition.

Evil is an illusion of the mortal consciousness, a sort of phantasm of this undeveloped earthly life. But there is a sense in which evil may be called undeveloped Good. For if bitter consequences follow our mistake, the consequence — the legitimate fruit of the error — comes to show us the mistake, that we may learn its lesson, and thereby be led in Wisdom's way. So if we learn the lesson of every experience, each experience will have served a good purpose, and will have been Good, and not Evil.

By using all experiences wisely, while unfolding the higher Consciousness, and by discriminating between Truth and Falsity, Reality and Unreality, all the phantasmagoria of mortal sense will disappear, in the ushering in of a New Day, where these illusions do not obtain. Oh, that men might awake and arise to the realization that *God reigns* — even Now, — that "The earth is the Lord's and the fullness thereof"!

When you have carried the denial and renunciation of evil so far that you lose the consciousness of it, you will not see it in your brother; you will have no fear of it; you will not see sin, nor desire to sin; you will be consciously Holy. The only hindrance to conscious holiness now is the belief in evil. When you are in what we may call the Good-Consciousness, only Good will come into your life, since only Good is in Consciousness.

The Second Great Error of the race is, That there are Two opposing Substances. SPIRIT and MATTER.

In our definition of God we have used the word "Substance," affirming that Spirit is the only Substance, and that Matter in its last analysis is Spirit; so that fundamentally Spirit is all, or God is All.

The Reality of Matter does not consist in its phenomenal aspect but in the underlying Spiritual substratum or Substantial Essence, on which the phenomenal depends for its "appearance." The Visible is the projection outwardly of the Divine Invisible, which only is Real. When we say that matter is unreal or "there is no matter," we always have reference to the phenomenal aspect of matter,

and not to its Invisible Substratum. For the Invisible is the Real.

We shall now be understood, when we say, "There is no matter: All is Spirit."

The intelligent use of these denials will aid us in the comprehension of our own True Being; enabling us to see ourselves as Spiritual, instead of material; that we are even now Spiritual Beings living Spiritual lives in a Spiritual world; that Holiness is everywhere, because God is everywhere, and because everything seen is the expression of God. "There is None beside Me."

It is the human, even the animal-human consciousness — the Divine-Human not being yet unfolded, — that sees all things crudely material and imperfect, — man a fallen creature, sinful and depraved, — God in human form, with human faults, loving and hating alternately like itself. In this crude, primitive state our world is "without form and void, with darkness upon the face of the deep."

But out of this material consciousness we are to advance by the "Spirit of God moving upon the face of the waters" of thought, from which planting of the Divine Seed-germ of Spiritual Life from

the "Brooding Spirit," we shall awake and arise, unfolding the Spiritual Consciousness day by day, until we shall ultimately attain to the Spiritual Consciousness, — the estate of the Divine-Human, which is the end of Regeneration.

In order the better to unfold the Spiritual Consciousness we must get rid of the Material Consciousness; and this can be done only by the denial of that which is the basis of it. If there is a Spiritual aspect of matter and of our bodies, we must dwell on this Spiritual aspect of things, in order to cultivate the Spiritual. For as long as we make emphatic the material idea we are holding ourselves to the material and the material consciousness.

Materiality and Evil regarded as real are two anchors by which we are bound to earth and earth conditions. By cutting these old cables we may gain release from material conditions, and find rest in the high altitudes of Spiritual understanding. When the basic errors, hindrances to conscious Spirituality and holiness, are removed, then will the "most great peace" ensue, wherein "every man shall sit under his own vine and fig-tree with none to molest or make afraid."

Our old Jerusalem (possession in peace) must be so fully destroyed that "there shall not be left one stone upon another that shall not be thrown down," before we can come into our New Jerusalem — the Spiritual Consciousness.

The old Jerusalem was crude, primitive, materialistic. It was our then "possession in peace," our secure abode. It was all right in its day. We had to come that way. But that does not signify that we are to always stay there and become crystallized in material thought, ossified and fossilized thereby. If the soul does not grow it must crystallize, so that the higher faculties cease to unfold. Alas, what a vast army of the sons of earth prefer to hug to their bosom the material idea, shutting themselves up in their cocoons of material thought until they return to dust again! Such a soul, leaving its "clay tenement," still retains its material consciousness. Death does not change the consciousness. What experiences it will pass through, what possible re-births, what effort it will make or not make, who can tell? How long it will take it in its new situation (or whether it will desire to change) to evolve the Spiritual Consciousness, who can tell? Happy is he who,

while in the full possession of his faculties, shall "choose that better part" and apply himself to the unfoldment of his Spiritual nature and become worthy of eternal joys!

If we would advance in unfoldment we have got work to do. It appeals to our own better judgment as a matter of Wisdom, that we leave old, unsatisfying conditions, and strive for things higher — "leaving the things that are behind (the material idea), we press forward to the mark for the prize of our high calling of God in Christ Jesus," — unto the full attainment of our Divinity, in Consciousness.

From Divinity we came forth; Divinity was first *in*-folded; so that it becomes our problem to *un*-fold in consciousness the *within* potentiality of Divinity. Why should we hesitate a single moment to enter the path that leads to Life — the conscious attainment of a Divine estate?

In this Second Degree of our unfoldment of this Divine Estate we have established a "Firmament" of discriminating Reason to separate "waters from waters" — thoughts from thoughts. And in this firmamental separation we place among the "waters under the firmament" the crude mate-

rialistic ideas and all thoughts of sin, bondage, and limitation; and among the "waters above the firmament" the pure, elevating, Spiritual thoughts and beautiful ideals, which carry us away from the gloomy records of past distresses and material limitations into the very atmosphere of heaven.

Discriminating Reason, enlightened by the "Spirit of God moving upon the face of the Waters" of the mind, has enabled us to renounce and separate from the mind the Two great Fundamental Errors, which, if retained, will weigh us down so seriously as to ultimately cheat us out of the Spiritual Consciousness — the "Kingdom of Heaven."

The First Great Error is Evil's Reality;

The Second Great Error is Matter's Reality.

From the standpoint of the Animal-Human these seem very real; but from the standpoint of the Divine-Human they are unreal.

These errors, which have been in our heavens, we now cast to the earth. "I beheld Satan as lightning fall from heaven."

With this "satan," "the accuser of my brethren, cast down," there will be no hindrance to our rapid advancement in Spiritual unfoldment.

These two fundamental beliefs of a primitive consciousness will in our final triumph over the carnal nature be found to be the "*Two Thieves*," which must be crucified with that old consciousness. For these "thieves" or "robbers" of the mind would, if allowed to remain, steal away our Spiritual realization, and thus defeat us in our effort to reach the Resurrection-Consciousness.

Only by the renunciation of the material idea can we realize that this is a Spiritual world instead of a material one; that all things are now Spiritual, and always have been. Only by the renunciation of the "Good-and-Evil" idea can we realize that this is God's World, and not the Devil's; that all things are even now "Very GOOD," as at first pronounced. When this change of Consciousness is attained, Health will be natural, Holiness will be natural, Spirituality will be natural, the God-Consciousness will be natural.

This radical denial of things of the old consciousness, which are so real to it, this severe iconoclasm, may at first bring a sense of distress almost. But our old Jerusalem cannot be destroyed without a struggle; still for our Christ-unfoldment it has to go.

Every old dispensation (consciousness), having served its day, must be overthrown, before the ushering in of a New Dispensation (or Consciousness), which involves struggle. There must be great tribulations "before that great and terrible day of the Lord come." For our old racial beliefs are exceedingly tenacious; they are a part of us; built into us, as a part of our consciousness, and can no more be eliminated without a struggle, than a limb can be hewn from the body without pain. Then we will not be disturbed by the radical work of this Degree, preparatory to the revealing of the Heavenly Man.

To the conscious mind freed from its life-long and race-long errors there will come a wonderful revealing of Spiritual Realities, our awakened finer perceptions shall behold a New World of transcendent beauty. The old heavens shall pass away and a transformed world of heavenly mold will appear to our transformed thought. Regeneration is the only reform. The very foundations of the old life must be torn up; the old consciousness must be supplanted by a higher consciousness. For as long as the old remains, the criminal will be criminal still. Prisons will never

reform him. But only let the grovelling sensualist come into this higher consciousness, — that he is a Spiritual Being with Spiritual faculties and powers, and he will hasten to renounce his false pleasures and turn from them with loathing; his false appetites will disappear, and the animal will no longer be in dominion.

In like manner pain will disappear as soon as you give up the idea of Evil and Matter as real. This may be readily verified in simple acute pain like toothache.

In my travels in the West I casually met in a store a stranger groaning with a severe toothache, and the following dialogue ensued:

Q. What's the matter with you?

A. I've got the worst toothache I ever had.

Q. Do you enjoy it?

A. I should say not; I've had it two days.

Said I: You must like it pretty well to keep it two days; fifteen minutes is long enough for me to keep a toothache.

Said he: What do you put into a tooth to stop toothache so quick?

A. I put nothing into it.

Q. What do you do for it?

A. I order it off the premises.

Said he: You couldn't order it off my premises.

Said I: No, you like it too well; you are fast friends, you hold right to it and are not going to let it go; you believe in it as Reality, have kept it two days, and are still holding to it.

Said he: Do you mean to say that I can get rid of toothache at will?

A. Certainly, when you know how.

Q. Tell me how.

A. That's different; I've studied this for years and have scarcely learned how; I can't tell you in a minute; my train goes in twenty minutes.

Said he: You interest me. If there is a way to be rid of toothache at will I'd like you to give me a pointer.

I determined then to stop his toothache, and said: I will, if you will answer three questions correctly. To this he consented.

Q. Is the physical body before me the Real Man?

A. No, sir.

Q. Do you understand your Real Self to be a Spiritual Being?

A. Yes, sir.

Q. Do you believe for one moment that this Spiritual Being, your True Self, the Son of God, ever had or could have a toothache?

A. No, sir (very firmly).

Said I very deliberately and firmly: *Then you have no toothache and you know it.*

I saw by his glance (which I held for ten seconds) that he fully saw my meaning, and that he got a view of the Spiritual Self; and in that conception the material idea was eliminated.

Well, said he, I haven't any; it is gone, and all soreness is gone, too.

Said I: Your one glimpse of the Spiritual Man has healed you, and this is the natural remedy for all human ills.

It was not my thought which healed him; it was his own. He had practically denied matter and affirmed Spirit, as I "showed him how," which was all I promised to do, and all I did.

This little incident shows the basis of all Spiritual healing to be the abandonment of these two racial errors, and the realization of the Spiritual and the Good universal as the only Real.

But a day is to dawn upon the world, as it may to any individual, when all these illusions shall cease, when "Satan shall be bound a thousand years, and shall deceive the Nations no more." This last clause shows that the "nations" are under an illusion — are "deceived."

In the Spiritual interpretation the "nations" are within; the whole world is within; the illusion is within, and the binding of the illusionist is to be accomplished within. By whom? By yourself, the only demonstrator of Divine principles. The individual is always the actor clothed with omnipotent powers, when he knows who he is. You are King in your kingdom, the ruler of your world, the destroyer of every satanic illusion that has deceived you, if only you will recognize your power and assert your authority.

And it is through overcoming that you shall be able to come into the realization of your power and dominion.

"He that overcometh shall inherit all things."

"He that overcometh shall sit with Me in My throne, even as I overcame, and am set down with my Father in His throne." — Rev. 3:21.

Hitherto we have lived in the consciousness of Good-and-Evil, both believed to be Real; and we have suffered accordingly. Shall we always remain there, and be swallowed up in its vortex of woe?

There is a way of escape, which we are endeavoring to point out. Only by overcoming is power developed; and "underneath are the Everlasting Arms."

The whole power of evil comes from its long ascribed reality, through functioning in the sin-consciousness. But once destroy this giant Lie with the "five smooth stones" of Truth (the five Spiritual senses), and there will be nothing to fear, — no evil, no sin, no sickness, no death. The Giant Illusion, Evil, will be as impotent as the dead Goliath, which in figure he represents.

See yourself a Divinely perfect Spiritual Being, a very Son of God, with Spiritual senses only, — be a Son of God! — and you will wield the same Spiritual weapons that David did. You will be David, and will scatter the Philistian hosts within (evil thoughts), having slain their champion — Belief in Evil.

With the elimination of Evil and Matter, as realities, from conscious thought, the long, dark night full of terrors will have passed, and a brighter Day will dawn.

"The Evening and the Morning were the Second Day."

III

THE "THIRD DAY": — AFFIRMATION — CONCENTRATION

"And God said, 'Let the Waters under the Heavens be gathered together into one place, and let the dry land appear." — Gen. 1 : 9.

AMONG the ancient Brahmans Religion was the greatest and most profound of sciences; and the student of the "Ancient Mysteries," as he entered upon the task of mastering them, was called an "Initiate." Before any "Initiate" could be passed to his "Second Degree," he must have thoroughly mastered the First, and have appropriated all its truths and principles. There was no superficial work, no skimming over by mere memorizing. All had to be understood, digested, appropriated, assimilated, and made a part of the individual consciousness, before the aspiring Neophyte was considered worthy of advancement to his Second Degree. Only in this way can Religion exert its

proper function, — that of transforming the consciousness — unfolding the Divinest in man. Only by such a radical transformation is there any Regeneration. This these ancient Wise Men well understood. What was true of man then is always true of him.

This order of Mystics was called "The Ancient Brotherhood." They were very exclusive in the nature of the case; because only in this way could the purity of the Order be maintained and the highest Spiritual evolution in consciousness be accomplished. Their modern Oriental adherents claim that from this ancient Brotherhood there exists in the Spiritual world what they call "The White Brotherhood," who have this planet in charge, and are planning for its regeneration during this Century.

If the two first Steps of our Initiation into the Brotherhood of the Sons of God have been well taken, and all its truths appropriated, we are prepared to advance another step in the Way of Regeneration. It is not sufficient to accept the intellectual formula of Truth. It is quite a different thing to Spiritually apprehend Spiritual Truth, which we must assimilate and make our own

Only by this thorough appropriation and assimilation is it of any real value to us. But when thus appropriated it will exert a wonderful transforming power over us.

The "natural man" — in the Animal-Human-Consciousness — does not know Truth — does not know Spiritual things at all. He functions only in the Intellectual and Sensuous Realms. His kingdom is of this world. His Spiritual perceptions have not yet been awakened. He has not yet been "born of the Spirit." In this consciousness at best we see but dimly, as it were through materialistic spectacles. The material consciousness is so darkened that we scarcely see. Paul said: "Now we see through a glass darkly." Isaiah said: "This people's heart is waxed gross, and their ears are dull of hearing and their eyes have they closed, lest at any time they should see with their eyes and hear with their ears, and should be converted and I should heal them." Here the Prophet refers to the Spiritual senses. "He that hath ears to hear, let him hear." In the nature of the case it is not expected that we should open up fully developed Spiritual senses all at once. For our higher faculties must first be awakened before we can use them. As the

child must learn to walk, so our first steps must be taken in meekness and childlike simplicity. In fact, we cannot know the secret mysteries of Spiritual things, only as fast as, and to the degree that we unfold our own Spirituality. For this high order of Wisdom comes not through intellect; but "Spiritual things are Spiritually discerned;" and that just to the degree of our Spiritual unfoldment. The unfathomable depths of Infinite Wisdom unfold to us with our unfoldment. Unless we Spiritually apprehend the Spiritual Truth, which the intellectual formula is given to express, we are not making progress in our evolution. Each step well taken will prepare the way for the next higher, until the great consummation, the illuminated Seventh, is realized.

A statement of Truth may not at first be accepted by the intellect; it may even have a disturbing effect in the mind. But never mind, you have only to sow the seed; you cannot make it grow. Clean-cut statements of Truth will somehow cling to the mind with a singular tenacity, even though not fully received by intellect; till in the fulness of time the fruiting will appear, — "first the blade; then the ear; after that the full

corn in the ear." Therefore, continue to "sow beside all waters" (all mentalities); and the growth and fruit will often be seen where least expected. Have no fear for the success of your word of Truth; don't worry about it; the sowing is your part. You have not got to stand for the defence of Truth. It is its own defence; it will take care of itself; it only needs to be spoken; its power is omnipotent.

If only you have the spirit of meekness and obedience, Infinite Wisdom will give you its own "sure Word of prophecy." You will not be a "barren tree;" since the Infinite Fountain is within. Wisdom does not enter the mind from without. As Browning says:

"Truth is within ourselves; it takes no rise
From outward things, whate'er we may believe.
There is an inmost centre within us all,
Where Truth abides in fulness; . . .
. . . . . and to know
Rather consists in opening out a way,
Whence the imprisoned splendor may escape,
Than in effecting entry for a light,
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth;
And you trace back the influence to its spring

And source within us, where broods a radiance vast,
To be elicited ray by ray, as chance shall favor."

When the waters of thought are "gathered together" they form a compound of Character, which is the "Dry Land" that always "appears." The "waters under our Firmament" are the thoughts we make practical in life; and these are what determine Character.

In the Second Lesson we were shown the true and righteous discrimination we should make among our thoughts. In this lesson we are to note the results of proper and improper discrimination in its effect on Character. For thoughts, when "gathered together," become "Dry Land" — fixed or established character.

We establish a good or bad character according to whether we use our powers of discrimination wisely or unwisely — according to the quality or character of thoughts we "gather together." For it is a universal law, that as we sow, so shall we reap; that as we "gather," so shall we establish character. The "dry land" is sure to "appear."

With a perverse Will we may choose to function in sensuality and carnality never so secretly, and fancy that, because we maintain the outward ap-

pearance of uprightness and gentility, we are known as perfect gentlemen. But be not deceived. Character cannot be concealed; because it is what we are. "The dry land appears," whether we realize it or not. Character is the synthetic compound of our thoughts. What we think determines what we are. And though the waters of thought appear to pass silently beyond the recognition of others, still they become concreted in our consciousness and body, and leave the "mark of the beast in our foreheads." "We are known and read of all." "The dry land" is sure to "appear." "That which is whispered in the ear in closets shall be proclaimed upon the housetop." Character cannot be concealed.

Discrimination was the theme of the last chapter. Affirmation of Truth will be the subject of this, that we may plant the fruitful seed of Truth in our well-prepared garden.

Truth, as we have said, is omnipresent; yet it has little effect on us, until we handle it with the conscious mind, and accept and make it our own. It is always within, waiting our recognition, that we may be unfolded and uplifted by its quickening power. Through our acceptance and realization

of it, it will externalize itself in true conditions of concrete bodily expression, affording health and happiness.

But the effect of Truth on us will depend on our conception of it, on the clearness and vividness of our realization of it as an eternal principle, clothed with Divine power; or whether we Spiritually apprehend it or only intellectually. But what is the distinction between the two conceptions?

Jeremiah said: "A man's word is his only Burden."

Jesus, who spoke from the Christ within, said: "My Words are Spirit, and they are Life."

Here the two concepts, "man's word," and Christ's Word, are contrasted. The one is man's concept of Truth; the other is the Christ Idea, or Truth itself. Man's word is opinion, — a thing of Intellect; not the genuine article. For the human concept is, as we have said, a mis-conception; which brings its long train of "burdens," like anything counterfeit. But the Christ Conception, which is Truth Absolute, is never a matter of opinion or controversy.

Man speaks his word from the human standpoint (really a false standpoint); Jesus speaks from the

Christ standpoint — Truth's own standpoint. Such Words are fraught with Power, since Truth is God.

The power of the Spoken Word is enough to raise the dead; when spoken with the realization of its Divine Omnipotence, — that Christ is the very Word of that word. Can there be "burdens" to such Words? On the contrary, "My yoke is easy, and My burden is light."

To bear the yoke of Christ is to escape "burdens." To bear the yoke of Christ is to bear no yoke. He is called the great "Burden bearer." "My yoke is easy, and My burden is light." In the service of Truth there is freedom — not "burdens." The Sons of God are free.

It is the human concept which brings burdens — the false concept of things.

All the burdens of earth, all sorrows, discords, sufferings, and calamities are the natural result of our own misconceptions of Truth — our Words.

Ella Wheeler Wilcox says of the importance of the right use of words:

> "Words are great forces in the realm of life;
> Be careful of their use. Who talks of Hate,
> Of Poverty, of Sickness, but sets rife
> Those very elements to mar his fate.

"When Love, Health, Happiness and Plenty hear
Their names repeated day by day,
They wing their way like answering fairies near;
Then nestle down within our homes to stay.

"Who talks of Evil conjures into shape
That formless thing, and gives it life and scope.
This is the law. Then let no word escape,
That does not breathe of everlasting hope."

We are searching for the unalloyed TRUTH, — the Christ-WORD, — something above opinion, whose undeviating right-ness we may safely anchor to, and feel that we are firmly planted on the eternal Rock, against which the turbulent waves of human opinion may dash, and only be themselves broken.

We are tired of words, tired of burdens, tired of opinions, — though men call them Truth. We want the authority of Truth itself. Nothing short of this will satisfy our insatiable hunger and lift the burdens under which we groan.

How does one's thought become a burden and affect his health?

Through the imaging faculty — the imagination — the mind has the power to make pictures. This is the only way the mind has of making a thought

continuous, so as to produce a result which will always be according to the character of the pictures made.

For the mind is a delicately constructed camera in which all our thoughts are pictured, before they can be brought into expression. First the picture on the sensitive plate; then the development or expression of it in outward conditions of body or environment.

Said Ezekiel, "Son of man, hast thou seen what the Elders of Israel do in the dark, every one in his chambers of imagery?"

The misuse of this imaging faculty is what the prophet is speaking of. By this faculty we make pictures in the "dark chambers" of the mind continually; which in due time are expressed in conditions of body. This wonderful faculty was intended for our advancement in Spiritual unfoldment by its proper use in picturing our highest ideals, in order that better and still better conditions should be realized in experience. By the use of this faculty we may debase or even destroy our bodies, or we may purify and rejuvenate them, according to the character of the pictures we make.

The cause of the late Charles Dickens' death was a mental picture made several years before, which was repeated with depressing effect, every time the revolving year brought to his mind the memory of the railroad wreck with all its horrors. The recurring date gave occasion for calling up the terrible picture, each time with greater vividness and depression, as the physical body became weaker, — that picture seeming real to his delicately sensitive nerves, so that his friends said he was wandering in mind, — until the frail body sank beneath the heavy "burden" which human thought had imposed, on a 9th of June, the anniversary of the railroad wreck.

Affirmations of Truth fill the mind's gallery with beautiful pictures, awakening joy, harmony, and health. By the affirmation of Truth we present these pictures to the mind, and emblazon them on its walls. Our ideals are our greatest, most useful and helpful pictures. Our highest ideal is our conception of God; which is always the most important and potent of our image creations, and the one most essential to a sound mind and a healthy body.

Our First Affirmation, then, must be the state-

ment of our conception of God, so far as it is possible to formulate it — as the expression of our highest ideal. But the word-expression is not the real picture, the picture which expresses itself outwardly in the body. The real picture is the Ideal in the mind's gallery, which never can be fully expressed in intellectual words. This is the picture which means everything to the individual; which controls his life and affects his body.

Could men but realize that all discord and distress, all sin and suffering, failures and calamities, are directly due to a false conception of God, they would begin to search for the true God. But who can give us the perfect picture? No one; it is not in another's power to communicate his ideal. Your ideal is exclusively your own, and you cannot give it to another. The best you can do is to roughly sketch it in intellectual terms, and in that imperfect state present it to the mind of another. Yet this sketch of a high ideal is only an imitation of the real picture; which cannot, therefore, impress the mind of the second party with the same force as the original idea impressed the original thinker, who was its creator and exclusive owner. But the intellectual word-picture may aid another

in forming his ideal, which is exclusively his own. This word-picture is the best you can give. For only Divinity can reveal Divinity in the true Ideal, and only to the Divine Self can the Divine reveal himself. Only by such original pictures may we know God, "whom to know *aright,* is Life eternal."

Since eternal Life depends on knowing God aright — on having a true concept of God — then "let the waters" of thought "be gathered together in one place" — in concentration on this one ideal — and "let the dry land appear." Thus may we perfect our Ideal.

When we had in our First Chapter formed our Ideal picture, we expressed that picture in our definition of God. This was our word-picture of our Ideal-picture, which we now offer to another:

God is { Being, Mind, Spirit, } { Life, Truth, Love, } { Principle, Substance, Will, — }

Omniscient, Omnipotent, Omnipresent; a Trinity of Trinities, in Unity; the All-embracing, Infinite ONE; the Being of all beings, the Life of all lives, the Substance of all substances; the Universal, Unchangeable Good; the All-Father-Mother-Son.

For Man is a Son of God, with all that this implies.

This is our *First Affirmation* — our greatest picture.

Our *Second Affirmation* will be: *Whatever God is, that I am.*

For as I am His Child, I must be like Him — of the same Substance.

Our *Third Affirmation* will be: *Since I am a Son of God I am Holy*, like Him, — not a sinner.

Our *Fourth Affirmation* will be: *God's Will is my Will.* This by reason of my Son-ship and likeness to Him. Realizing this, I cannot transgress his Will.

These Four Affirmations resolve themselves into one great picture, which fill the whole mind with an illumination, when seen in all their perfection. This is using the imaging faculty for its highest use, which carries us to the realization of our highest.

Let us examine these Affirmations separately.

First: *God is.*

Analyzing our definition of God, that the First Affirmation may the more clearly reveal him, we first note that every affirmation of Truth implies

the denial of its logical Opposite or Contradictory. For we have seen that a contradictory of Truth is not a Reality. It is only its *logical opposite* — a mere figmental necessity of reason. For Reason is the process of Comparison. Hence Phrenology names that faculty "Comparison." Opposites are the necessity of reason. These Reason handles for the purpose of solving problems, determining the reality and rejecting the unreality; for this is its problem.

To determine Truth is the high function of Reason. And this necessarily implies the rejection of the false; because the reasoner is in search of Truth only. Therefore when we consider "Good," "Life," "Truth," "Substance," etc., reason proceeds to contrast these with their figmental opposites, for the purpose of finding the thing of worth. And having thereby determined the eternal, indestructible realities, places them where all realities belong, in the realm of Divinity; — accepting Good, and rejecting Evil; accepting Life, and rejecting Death; accepting Truth, and rejecting Falsity; accepting Substance, and rejecting Appearance.

Not only is the finding of Truth the function of

Reason, but the denial or rejection of its Contradictory is equally its function. Rejection of unrealities are the Corollaries of her Affirmations. For the Corollary is as inevitable as the Conclusion.

The honest searcher for Truth will through reason find it; and finding, will accept it. The finding of Truth uncovers and exposes the falsity of error, which the honest searcher now rejects.

Thus our reasoning exposes the false claims of evil, death, etc., and relegates them to the darksome realm of unreality, nothingness, illusion. "The accuser of my brethren is cast down." Error is always the "accuser" of Truth; evil is always the "accuser" of Good.

This is the "Satan that deceiveth the nations;" and which must be ultimately destroyed by the irresistible power of true reasoning. The triumph of Truth over error is the triumph of Christ over Satan.

The speaking of Truth is always God speaking. If you would heal your neighbor in body, mind, or environment, speak Truth to him.

When, returning from the Captivity, Zerubabel, both King and Priest, undertook to rebuild the

temple, this was his watchword among his workmen: "Speak ye every man Truth to his neighbor."

You are King in your kingdom. You are Zerubabel, both High Priest and King. If you have been in Babylonian Captivity, your body-temple has gotten out of repair. Your task is to rebuild it pure and holy, making it a fit temple for the Holy One. Only by speaking Truth can God's Temple be rebuilt. You must speak Truth concerning it; you must speak Truth to your neighbor.

From the high standpoint of Truth you cannot say, "I Am sick," or "You are sick;" "I Am weak," or "You are weak;" because the Son of God is never sick or weak. You cannot heal your neighbor by seeing him sick. See God in him; — see the Son of God — his true Self.

Thus you "speak Truth" to him; and "the Truth shall make him free."

If he is suffering in invalidism he is in his Babylonian Captivity, bound with the brazen fetters of error, which only Truth has power to break. To this end your spoken word of Truth is Omnipotent, when you realize that Truth spoken is God speak-

ing. The individual should always be able to say, "It is not I that speak, but the Father who dwelleth in me." Let God speak his Word through your lips.

If my pneumonia or congestion is the outpicturing of my fear or inordinate passion, or if my constipation is the result of my selfishness, how absurd to seek relief in drugs! Would you dose a man for fear? Would you give cathartics for selfishness? The simple remedy is, the consciousness of Truth. Therefore "Speak ye every man Truth to his neighbor."

Second: *I Am what God is.*

Since I am what God is, the Substance of my Being is God-substance.

Therefore I am perfect. I am the perfect Idea, created in, and sent forth from Divine Mind. There is Divine perfection in my essential Being. This is what I am. How can I be or manifest otherwise than what I am? Can the Idea change from the high standard of Divine perfection? Then as an emanation of Divine Mind, the offspring of Divine Being, I am perfect, because God, my Father, is perfect. Then how comes it that I seem to be manifesting otherwise than perfection?

It is because I am an individual, an Idea, of Infinite Mind *individuated.* As an individual I have free choice and free will. Otherwise I am not an individual. And thus it naturally transpires that in the free use of my individual powers I make mistakes, the consequences of which I must stand.

Nevertheless I am an individuation of the Infinite, and must therefore possess in potentiality every Divine attribute in perfection. Then it is the peculiar privilege of every individual to unfold in consciousness the fulness of that potentiality; until perfection in consciousness is attained, — until the estate of God is reached.

This is the climax of all unfoldment, the end and object of creation. For God is continually rejoicing in beholding in his creation the unfoldment of himself in the consciousness of his myriads of individuations.

The object of Creation was, that God might reveal himself to himself by a universal unfoldment in all these individuations.

As we have said, mistakes are inevitable in the nature of objective reason and investigation. Yet they are inevitable only because man has sepa-

rated himself in consciousness from the inexhaustible fountain of Infinite Wisdom. And all this seems natural in the nature of individual existence.

After all, this separation from the Divine in consciousness is only an illusion; for "in Him we live and move and have our Being," whether or not we are conscious of it. The fact remains. And our problem seems to be, to gain the consciousness of what we are.

When we have learned well the lesson of listening to the Voice of Wisdom within, we shall cease to make mistakes, and shall be "led into all truth." We shall unfold our Divinity, as we listen to and obey this heavenly monitor.

Now, since in my True Being I am the Image and Likeness of the Divine Idea, just so in my manifest expression I am the image and likeness of my own idea. The Divine Idea, in the Divine Consciousness, was brought forth in its Image and Likeness, as the *Divine Man* of the First Chapter of Genesis; and the human idea, in the Adam-Consciousness, was brought forth after its image and likeness, as the Adam Man of the Second Chapter, obedient to the same universal law of expression. The one is expression on the Spirit-

ual plane; the other is expression on the natural plane, by the same law.

Therefore God is not responsible for my imperfect bodily expression. It is after my own likeness. I am the expression of my own idea of myself. I am just as Spiritual or just as material as I think myself to be. "As a man thinketh in his heart, so is he." — Prov. 23: 3.

Third: *I Am Holy, because a Son of God.*

Whatever we predicate of God we may predicate of every Son of God, according to the foregoing reasoning. Of Divine origin we should reflect all Divine qualities and attributes — Holiness, Wisdom, Love, Life, Strength, etc. For as the moon reflects the light of the sun, so the True man reflects the Divine Light of Wisdom, and the false man (Carnal Mind) reflects the inferior light of human thought.

When we are *still* in thought, they say, we are reflecting. Reflecting what? Reflecting thoughts which come to the mind in that stillness. For the atmosphere is full of thoughts. Yet you are not at the mercy of these drift thoughts, if we may call them so. You have power to shut your door against all undesirable thoughts and admit only

the class you choose. Like Daniel you may close your door to the street and continually have your "windows open towards Jerusalem." You may close your door to every debasing thought which would tend to wreck your life, and be open and receptive to the Royal heritage of the Sons of God. This is the "door" which you "shut and no man openeth," or you open and no man shutteth.

Knowing your power to choose and act, you may compel Carnal Mind to *be still* — to stand aside as it were, and let the Heavenly Man have full sway. Then will you be a Divine reflector of Divine Principles.

Fourth: *God's Will is my Will.*

Of course you make this Affirmation when realizing your True Self. And here you can say, "God works through me to will and to do whatever I ought to do." It is impossible to conceive the vast power of the *will*, when we realize the Divine Will working with our will.

God's Will is forever operating, whether we think so or not. As Matthew Arnold said: "There is a power not ourselves that forever

makes for righteousness;" — and whether we are in obedience or not.

When you have conquered self so fully that you can say: "Not my will, but Thy Will," and at the same time have the realizing sense of the Omnipotent WILL working in you, — then are you in a position to begin to know your Omnipotent Powers. For the greatest power and freedom for the individual do not consist in carrying out his own sweet will, but in making the Divine his own sweet Will.

To unfold your Divine Consciousness and Power is the goal of all your struggles. To this end these Affirmations may be helpful.

First: You must know God — in Consciousness. This necessitates a true conception of him. This is your greatest picture in your gallery for frequent meditation on and communion with.

Second: You must know yourself a Son of God, perfect and complete.

Third: You must know your own Holiness as a Son of God.

Fourth: Your will must be swallowed up in the Divine Will.

Having "gathered together the waters" of the

mind in this "one place" — the place of Divinity — so as to form the highest possible conception of God by means of this beautiful imagery, "the Dry Land appears," — the most substantial basis of a great character is formed.

IV

THE "FOURTH DAY": — THE "TWO GREAT LIGHTS"

"And God made Two Great Lights, the Greater Light to rule the Day and the Lesser Light to rule the Night." — Gen. 1 : 16.

WHETHER advancing in the Divine Way of evolution from the Human to the Divine Consciousness, or plodding along in the old path of the old Consciousness, — there are "Two Great Lights" by one or the other of which every man is guided, — the one having power to reveal God and unfold the God-Consciousness in man, the other affording light of a different and inferior order, quite insufficient and incompetent to reveal or point the way to God. To the Children of the Regeneration both these lights are in evidence and daily use, but to those on the plane of Generation without Regeneration only the "Lesser Light" is known. They are in Spiritual darkness.

The Sun is the symbol of the "Greater Light," which "rules the Day" of Spiritual Understanding. The "Greater Light" is *Spiritual Wisdom.* The Moon is the symbol of the "Lesser Light," which "rules the Night" of unregenerate Carnal Mind. The "Lesser Light" is *Intellect.*

"The Two Great Lights" by which we are guided are Spiritual Wisdom and Intellectual Wisdom, or for the sake of a distinction we may designate them as WISDOM and KNOWLEDGE.

There is a greater light than Intellect; for this is a mere reflection. The "Greater Light" is Christ, the "Light of the world." And the Christ we may identify with Truth or Wisdom. John said of the coming One: "That was the True Light, that lighteth every man that cometh into the world." This Light Paul called, "The Wisdom of God."

Spiritual Wisdom, then, is the "Light of the World," the Christ, which finds its reflection in Intellect.

Unregenerate man knows and acknowledges no other light than Intellect. Yet he knows not his ignorance. For intellect is "wise in its own conceit."

The wide difference between original and reflected light is due to the imperfect reflector. Intellect neither reflects the full intensity nor the full quality of the True Light.

If the moon in the heavens were a perfect reflector, the sun's and the moon's rays would be exactly alike, both in intensity and quality. So by correspondence, if Man were a perfect reflector, he would reflect through intellect Heavenly Wisdom; and then there would be no difference between Divine and Human Wisdom. Man cannot be a perfect reflector until he arrives at the Divine Consciousness, where he has continuous illumination. Then he dwells in the Light, and is the Light. This is the Theosophist's "Nirvana."

But reflected light is always modified by the reflector, on whatever plane, whether natural or Spiritual.

The Masculine and Feminine principle is universal throughout nature on every plane. It is the principle, "whereby everything hangeth in the equilibrium of balance," as the Caballists say.

From the Divine Being in the heaven of heavens all the way down to the humblest monad in the Kosmos, through every manifestation of life, this

biological principle obtains, as the basis of all existence, as the guarantee for the perpetuity of all things, as the basis for the continued Being of both God and man.

Therefore, as the sun shines upon the earth with its masculine and feminine rays of Heat and Light, making the earth teem with living forms through the generating power of these equilibrated creative rays, — just so the "Greater Light," — the Divine "Sun of Righteousness" — shines upon the human consciousness with its masculine and feminine rays of Love and Wisdom, with a corresponding generating power; which on the Spiritual plane we call by the higher name, Regeneration. This is what Isaiah means, when he says: "Upon you that fear my Name shall the Sun of Righteousness arise with healing in his wings."

Christ is the omnipresent "Sun of Righteousness," and thus the "Light of the world." Not only are the double rays of the Sun, heat and light, a wedded pair, but the double rays of the "Sun of Righteousness," "Love and Wisdom," are also a wedded pair. Neither can they in either case be divorced, without forfeiting the law of Life, the generating principle. These biological

rays of the Sun falling upon the moon become vitally changed by the moon absorbing the *Heat* rays, so that it can reflect to us only the *Light* rays. Consequently we have the words "lunacy" and "moon-struck," to indicate the death-dealing effect of Light divorced from Heat. In like manner, and by the exact Law of Correspondences, mortal man being an imperfect reflector, the Light of Intellect has lost its quickening Life-begetting element of Love, and is therefore in the "moon-struck" consciousness of mortality. The Consciousness of LIFE can be gained only by the restoration of the full True Light of the "Sun of Righteousness," equipped with its biological rays and regenerating power.

GOD is the Great Original Light — "The Sun of Righteousness," Omnipotent with generating and regenerating power (for this creative power is always God-power, wherever you find it); and Christ is the Illuminating Ray — the Divine "Effulgence" — the "Only Begotten," proceeding from the Father. "I Am the Light of the world," — the Shining Light — "The Effulgence of the Father's Glory" (Heb. 1:3). That is: God is the SUN of Righteousness; and Christ is the

Shining Light, proceeding from — sent forth from — the Father. And this Christ or Divine "Effulgence" is "The Wisdom of God." "Christ the Power of God and the WISDOM of God." This interior Wisdom, which illuminates the mind, is the wonderful Effulgence of the "Greater Light."

Consequently the True Man is conscious of the Light, and walks in the Light. But the unawakened, the unregenerate, continue in the dream life of material conceptions. Being children of the Night instead of the Day, they are incapable of perceiving the Greater Light of Spiritual Wisdom, notwithstanding its omnipresence; because it is Light of a different kind, on a different plane, and must therefore require a higher order of perceptives to cognize it.

But in the sense consciousness they know nothing better than the Lesser Light. Hence mortal man does not know Truth. His conceptions are misconceptions. He deals in things of the Night.

Through the benighting effect of the Sin-Consciousness many men see very dimly, even on the plane of intellect. Their light is the moon in her quarter. And the "dark of the moon" is none

too severe a term to represent the deep darkness of some beclouded intellects.

But in order that Intellect may be fully illuminated with its "full-moon" glory, and realize its transcendent powers, there must be a New Birth, an awakening to a New Consciousness. There must be a New Creation. Then through the regenerating power of the Christ within there will be a regenerated intellect, an illuminated mind.

Spiritual Perception sees clearly in the effulgence of Divine Wisdom, — like the "X-Ray," penetrating deeper than the external appearance, which only sense perception beholds, into the very substance of things, — finding beneath the phenomenal the eternal Spiritual Reality.

"When He the Spirit of Truth is come, He shall guide you into all Truth." That is, when the Greater Light of the Christ Illumination shines upon your soul, — when your Spiritual sight is opened, — then all the illusions of the "moon-struck" Sin-Consciousness will be swallowed up in the Spiritual Light of the Christ-Consciousness, as the moon disappears in the sun's greater light. This is Salvation, — sense lost in Spirit — Illusion swallowed up in Reality. This is your "First

Resurrection," where corruption and death disappear from your consciousness; because "this corruptible shall put on incorruption," and "death shall be swallowed up in life."

For the end and purpose of this Spiritual evolution is the transformation of the consciousness, through material conceptions yielding to Spiritual Understanding; until the higher plane of the Spiritual Consciousness is reached, and the body consequently undergoes a corresponding transformation.

We shall receive much or little from reading our Bible, according to whether we see it in the Greater or the Lesser Light. For in the one case the mind will receive a wonderful Spiritual insight, and the soul will be fed with the manna of heaven, and in the other case it will receive only the intellectual ideas involved.

The "letter of the Word" is strictly intellectual; and it is so human to see only intellectually! Yet there is a wonderful mine of Spiritual wealth hidden beneath the letter, if only men would study to understand. Few see beyond "the letter that killeth."

All the bitter controversies which divide Christ-

endom into sects, arise from the different constructions put on the letter, to carry out intellect's plan or conception, — quite overlooking the Spiritual idea, for the sake of which the symbolic letter was written.

When we learn to see in the radiance of the Greater Light, we shall read an entirely different story. We shall behold Spiritual things, which afford us food and transforming Light. We shall see that the stories, incidents, characters, and histories of the Bible are symbolic of correspondential experiences in the many-sided kaleidoscope of human life. In that wonderful light Time and Space are eliminated; so that everything is Now and Here; and the Word is a living Word — in the "Living Present" — always active and alive.

"If any man walk in the Day he stumbleth not, because the (Greater) Light is in him" (John 11:9). But they who walk in the Night (of the Lesser Light) stumble at the contradictions of the letter, which are irreconcilable from the letter's standpoint.

Theologians will never succeed in harmonizing their differences, until they open their eyes to the Spiritual meaning of the Word, when they will

see that Truth is One and indivisible, symmetrical and unrendable, — the "seamless robe" of Christ. Spiritual sight will not only transform our Theology, but will transform our world; because being ourselves transformed, we shall see through new eyes. A man of purely material thought sees all things crudely material; one in the consciousness of sin sees the sinner everywhere; while the Spiritually awakened man — in the Spiritual Consciousness — sees divinely, as through God's eyes, the Divine in everything. He has a "New Heaven and a New Earth."

People without Spiritual vision always read scripture literally, expecting the world to be destroyed by and by, and a new world created out of the wreck of the old; but they who see Spiritually see the Spiritual everywhere, having transformed their world through the transformation of their minds, — thus fulfilling the scripture.

Emerson said: "It animates me to create my own world through the purification of my soul." Paul expresses the same idea thus: "Be ye transformed by the renewing of your mind" (Rom. 12:2).

We always see from our own standpoint —

through our own thought-spectacles. The man of material thought sees materially; and the man of Spiritual thought sees Spiritually. We see according to what we are; and we are according to our seeing. And so Carlyle said: "What thou seest, that thou beest."

Thus the world you see is exactly according to the pattern of your own thought. Therefore if it displeases you, you may go to work and change it. When you have transformed yourself, your world will be transformed. Therefore it is not the outer world that is to be destroyed. The old world to be burned up and destroyed is the miserable world of your old miserable conceptions. The entire work of destruction and conflagration is to be accomplished within by the "Consuming Fire" of God in the soul. The purifying fire will so transform you that you will see a "New Heaven and a New Earth." For what you see in others is only what is in yourself; else you could not see it in others. This is what Jesus meant when he said, "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" (Lu. 6:41.) The color of your own thought-spectacles colors everything

you look upon. You are always looking through the mist of your own thought. And thus Jesus said: "With what judgment ye judge ye shall be judged" (Mat. 7:1). Then the adverse judgment you render of another condemns you of the same thing; because you cannot see what is not in yourself. Then if you would see your brother reformed, your first duty is to reform yourself. This is the great amalgam that will bring out the Gold of Goodness in your brother. This is the secret of all true reform. Repression and prisons do not reform; they only make emphatic the evil. Make emphatic the Good in your brother by recognizing it there, if you would bring out the Good that is in him. "Thou hypocrite! first cast the beam out of thine own eye; then shalt thou see clearly to cast out the mote from thy brother's eye" (Lu. 6:42).

This is the scientific way; but it reveals the unwelcome fact that the fault is in yourself. The critic may always be criticised. "The fault is in the finder." "The pure in heart see God" — not evil. When you recognize the Son of God both in yourself and your brother you will see only perfection; you will see as God sees. In fact, your

seeing will be God's seeing. Then if you think your brother needs reforming, study to see him a Son of God; refuse to see the appearance of sin in him; steadfastly and persistently declare his perfection, until the false appearance disappears from his life and he manifests according to your reformed thought. Perverted humanity is ever solicitous for and condemnatory of the other, seldom seeing his own faults.

The thoughts you send out into the world will surely be heard from again; and they will return to you with their legitimate fruit.

Your thought of cruel hostility to your neighbor will some time come down upon your own head in neuralgiac or other torturing experience, according to natural law. If you send out the seed thought of theft by coveting your neighbor's beautiful goods, jewels, apparel, house, equipage, or good looks, even — you need not think it a strange or unjust experience if a veritable thief breaks into your house and steals your purse. Covetousness was the thief-thought you sent out and it brought you the thief. You are simply reaping what you have been sowing — drawing to yourself your own.

Jesus said: "He that is angry with his brother is a murderer" (Mat. 5:21, 22). If, then, you have had bitter anger and cruel hatred against your brother you need not think it a matter of strange injustice or cruel fate if some dark night a veritable murderer should spring upon you from some dark alley. In your anger you sent out the murder-thought and it brought you the murderer. Not only do "curses like chickens come home to roost," but every thought brings its legitimate returns. Therefore when you curse your neighbor you but curse yourself. Your curse can never reach him if he stands firmly and securely in Truth, conscious of his protection. It must by natural law rebound to you. "His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (Ps. 7:16). "With what measure ye mete it shall be measured to you again" (Mat. 7:2). Then I may well expect that my stingy thought may bring me short weight from the grocer. I am always getting what belongs to me. Shall I infer that law is not good because it brings me evil for my evil? It will just as faithfully bring me good for my good. Law is impartial and always just. If I throw a

muddy ball into the air it soon returns to soil my hands and clothes; but if I throw a clean ball the same clean ball returns to me. I am always receiving my own. My pure thoughts return to bless me and my evil thoughts return to curse me. I am receiving just what I give and therefore have no ground of complaint.

If, then, I am suffering from painful conditions I must look for the cause within myself; and knowing the cause I may find the remedy. This is the mission of pain. Therefore it is good — not evil. The cause and cure are both to be found within. By purifying my thought I shall purify my body; by correcting my thought I shall correct the bodily expression; and this is my healing. For my body always represents me faithfully.

Regeneration reconstructs the body by first reconstructing the soul. For body is the soul's expression. Then if by a lifetime of erroneous thinking my body has developed inharmonious conditions, its regeneration and purification must require time also. Neither the correction and restoration of mind or body can be accomplished in a day. Both require time. That is to say:

Regeneration is a process — an unfoldment — not an instantaneous experience. Yet the Spirit's time and man's time are vastly different. For we read that, "One day with the Lord is as a thousand years, and a thousand years as one day" (2 Pet. 3:8). In other words, with God there is no time. Therefore regeneration would require no time, if we had not the human mind to deal with, which is slow to grasp things of Infinity.

It has been built up in time, and can unfold only as fast as it can comprehend and accept. Regeneration is not merely the correction of present thoughts; but the whole subconscious mind containing all the stored up thoughts of the past has got to be purified and redeemed; which is a vast undertaking, from the human point of view. Nevertheless as we proceed we shall find that in this work of the Spirit we are handling forces which are very potent.

Words which stand as a symbol and expression of Truth, when spoken with the realization of their meaning and omnipotence, will be found to possess a certain positive, dynamic power to destroy undesirable conditions by the intensity of their vibrations; so that we have not to wait the

slower process of law on the human plane, for the undoing of the past, preparatory to rebuilding. God's time is Now. "For the Word of God is quick and powerful, sharper than any two-edged sword" (Heb. 4:12), when it is spoken in the Greater Light of Spiritual Understanding. The reason our words are often barren of results is, that we have spoken them only intellectually — in the Lesser Light; the soul has not spoken. But in the natural order of things — "first that which is natural; afterward that which is Spiritual" — we first comprehend the natural meaning and purport, before we can receive the Spiritual revelation. We must bring our words into the inner chamber of the soul, and baptize them with the effulgence of the Greater Light, before they are clothed with omnipotent power.

Then we can send them forth with their dynamic power to accomplish results. Only with words thus prepared and empowered can you speak "as one having authority." They are words of Truth. Such words "shall not return to you void, but shall accomplish that which you please." They are the words of Christ, understandingly spoken. "It is not I that speak, but the Father within."

All power comes from the Father-fountain within, — the Wisdom-fountain.

Said an Indian Sage: "No man ever knew anything by seeking Wisdom without: he must know how to interrogate himself, and how to answer himself, before the outer universe will disclose to him its hidden arcana." This was the great lesson Moses had to learn at the "Burning Bush," as he communed with his Higher Self, whose name is "*I Am*" — Jehovah — Christ — The Lord; — whose word is authority. There is a Higher Self, which knows all Wisdom and Truth. "Commune with your own heart, and be still."

> "As I walked with myself,
> I talked with myself:
> Myself said this unto me:
> Make friends with thyself;
> Be true to thyself;
> Thyself thy good angel shall be."

The "Greater Light" is WISDOM; the "Lesser Light" is Knowledge. The one is Divine; the other is human. One is of Eternity; the other of Time. Knowledge may be found without; but Wisdom can be found only within. For human wisdom (so called) man looks without, looks to

teachers; consults books, — external authority. What he finds is Knowledge — not Wisdom; opinion — not Truth. Our religious teachers have looked without for Wisdom, studied church authorities, — the "traditions of the Fathers," like Pharisees of old. What they found and gave was Knowledge — not Wisdom; because they were guided by the Lesser Light. As far as they were able to listen to the Inner Voice they received the illumination of the Inner Light of Wisdom.

The Greater Light never conceals itself. God never hides his face. What the Bible says about God hiding his face on account of man's sin is metaphor, written to show the darkening effect of sin on the mind. But God is "the same yesterday, to-day, and forever," unchanging in his steady shining Light. Man does all the "hiding," "concealing," and "darkening."

By correspondence Wisdom is the Silver of the Kingdom of Heaven, and stands for Riches in general, — Spiritual Riches. Therefore, when we have the Spiritual illumination, we have the consciousness of Spiritual opulence.

Paul was speaking of this opulence in consciousness when he said:

"All things are yours, for ye are Christ's."

This was Emerson's realization when he said:

"I am owner of the sphere,
Of the Seven Stars and the Solar Year;
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart and Shakespeare's strain."

Of the false Riches of error, the requirement is, "Sell that thou hast."

Read the story of the "Rich Young Man" in Matt. 19, and learn a beautiful lesson in metaphysics. The young man asks:

"Good Master, what shall I do to inherit Eternal Life?"

Hear the metaphysical answer of the Great Metaphysician:

"Sell that thou hast and give to the poor, and thou shalt have treasure in heaven." This is purely a metaphysical lesson.

For we are not allowed to apply it to any one materially, because the command is, "Judge not, that ye be not judged." But as a metaphysical statement it applies to all. For there is Spiritual buying and selling, and we are engaged in both, and must be.

Solomon said, "Buy the Truth and sell it not."

Of course this is strictly metaphysics and nothing else. So with the parable.

Truth is the True Riches — the true Coin of the Realm.

Error is the false Riches of the realm of Illusion.

The price we pay for Truth is Experience — thought-experience.

Experience is the price paid for our present state of mind or consciousness — for any state of consciousness. And we hold to or value our acquisitions, whether material, intellectual, or Spiritual, in proportion to the greatness of the price paid.

For our present consciousness of error and sin we have paid a great price — a whole life-time of false thought, buying false riches. This is why we cling to it so tenaciously, and refuse to part with it by repentance — refuse to "sell what we have," as we are required to do. We cannot enter the Kingdom of Heaven until we have "sold out" this entire false consciousness, — and this is repentance. Thus we become "the poor in spirit," who are "Blessed," because only by becoming "poor" as to the false riches can we fully desire,

or be receptive to, the True Riches. This experience of poverty and the consequent new opulence places us in position to "give to the poor" — to give of the New Riches to those who have become "the Lord's poor" — "poor in spirit," whose is "the kingdom of heaven."

Have you found the "Greater Light" of Spiritual Truth, which is the Silver of the Kingdom — the "True Coin of the Realm"? If not, "sell that thou hast" of the accumulations of falsity — then "Buy the Truth, and sell it not."

"I counsel thee to buy of Me gold tried in the fire, that thou mayst be rich, and white raiment, that thou mayst be clothed, that the shame of thy nakedness do not appear, and anoint thine eyes with eye salve, that thou mayest see." — Rev. 3: 18

V

THE "FIFTH DAY." — THOUGHT AND EXPRESSION

"And God said, 'Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl that may fly above the Earth in the open firmament of heaven.'" — Gen. 1 : 20.

THIS Chapter treats of the Creative Power of Thought.

According to this Allegory the origin, source, and beginning of all action and manifestation is the Divine THOUGHT with purpose, expressed by, "GOD SAID," — put in execution by the Divine WILL, expressed by, "*Let it be done.*"

Mind is the Creator of the Idea, and Will is the executive Power, which executes the Divine Purpose; that the Divine Thought may be visibly expressed. This is the universal order of mental action, as tersely pictured in this unique allegory.

Infinite Mind is thus the Great "First Cause" and Origin of all things. Whence it follows, that

all causation is primarily mental. For back of all existences is the Eternal Logos; and back of the Logos is Infinite Mind, the Great First Cause. Indeed, back of all forces of every description is the Divine Consciousness, infinite in thought power; co-existent and co-infinite with the Eternal WILL. From this Wisdom-Will proceeds the Logos-Thought clothed with infinite possibilities, because backed up by the Infinite Personality, — Consciousness-WILL.

Now, since Man is a Son of God, the Human Mind follows the Divine order, though finite in its conceptions and power, — yet having infinite possibilities before it, by reason of its Divine origin.

The unfoldment of the Human Mind and Consciousness is the great theme of this Genesis Symbology; in which the "Great Deep" represents Formless Mind (necessarily the human mind), and its "waters" represent Thoughts. Bearing this in mind, namely, that throughout the Word, Seas, waters, rivers, clouds, etc., all represent some phase or principle of mind, we shall have one point clear for arriving at the symbology under which Spiritual Truth is expressed.

Form is an inherent attribute of thought. Thought, being definite, is a thing of form. It is a definite thing, created out of the Infinite Formless — or Unmanifest. For in the (suppositional) "beginning" there is no form; everything is "without form and void;" until from the Divine Consciousness the Eternal Will decrees, "Let there be Light." The consequent result follows: "There was Light."

The Infinite Will and Consciousness constitute the Divine Personality, or Individuality, in which all Attributes are contained.

God is personal in the sense of individual Consciousness and Will; but impersonal in the sense of bodily form — unless forsooth all forms in the universe are his infinite personality.

Strictly speaking, the word "person" comes from *persona*, a mask, — primarily referring to the mask worn by actors, to make them represent what they were not. The "persona" hid the real man; and the "mask" represented the false man. Therefore what we call the *person* is not the Real Man, but only the mask-man, or false man, whom the human, undeveloped man calls real; because

there is "darkness on the face of the Deep," not yet overcome.

When we say that thought is a thing of form, we do not necessarily mean *shape*, but mode or state of being primarily; which eventually becomes manifest in ultimate expression in *shape*.

Therefore Thought, sent forth by the Eternal Energy of the Wisdom-Will is formative and creative. "Through faith we understand the Worlds were framed by the Word of God." — Heb. 11: 3. In the Creative process the Divine Idea is the Spiritual Germ, the living "Monad" of Leibnitz and Plato, the creative "Logos" of Philo and St. John, — the biological Entity forever seeking its etheric protoplasm, where it may find expression in visible *form* after its own likeness. The biological nature and creative power is not only characteristic of God's thought, but of all thought. Because they are "living Creatures" of the mind, they have existence, and therefore continue to live. Biology is the universal Creative Way.

Thought derives its energy and creative vibration from the conscious Will, which sends it forth. This vibrative Energy molds the Protoplasmic Ether-Substance; and visible form is the conse-

quent Creation. For Idea expresses itself in form, the material expression of which it derives from the etheric matrix in which it is conceived.

The True Self is Divine — a Son or "Spark of Divinity" — possessing infinite potentialities, which the individual is to bring forth into expression. For man is a threefold being — Spirit, Soul, and Body; and these three are one — a trinity in unity.

Body has form of material visible to the physical sight; Soul has form of finer material, invisible to the physical sight but visible to the psychic sight; Spirit is the Divine Entity, whose form is, not shape, but "state of being," invisible either to physical or psychic sight, and visible only to God and every Son of God. Only Spirit can cognize Spirit.

This is the Spiritual Man, the True Self, the Ego; — the Man of Divine lineaments — the "Likeness of God," — whom he pronounced "Very Good." This True Self is the "Son in the bosom of the Father," who is always in harmony with, and always "working together with God." What the aspiring human being must do, in order to unfold his potentialities, is to recognize and be-

come conscious of this Higher Self. In this way may the Soul unfold Divinity in Consciousness.

This is the way to form our high Ideals. This is the "mount" where the heavenly vision is given, where the "pattern" for all our creations is "shown." And here we hear the command: "See thou make all things according to the pattern shown in the mount."

Our work in Spiritual unfoldment is, to become consciously what we are potentially,— to express in externals what we are in our Inmost Being — the True Self.

Man is finite in consciousness, because he has not unfolded his infinite possibilities. As the "Great Deep" is an infinite expanse, so mind is a free expanse omnipresent: — not like the body limited to the dimensions of the physical form, — but really, though not consciously, omnipresent, and making the body the centre of its operations. Wherever your thought is, there in the boundless expanse you are functioning, whether in your chamber or in distant countries. You belong to the universe, and the universe belongs to you.

You are here to unfold the consciousness of your infinity. For what you are conscious of, that you

become. We speak of "Infinite possibilities" for man. This implies that it is possible for you to become conscious of your omnipresence, omniscience, and omnipotence.

Prophets and Seers are men who have made somewhat of these attainments. They have consciously gone to distant countries and seen and reported what was actually taking place there, while sitting in their chambers. Swedenborg had many such experiences. He even went into the highest heavens, and held converse with the angels. St. Paul was "caught up into the Third Heaven, and heard unutterable things." So real was the experience that he said of it, "whether in the body or out of the body I cannot tell; God knoweth."

Of this universal mind-expanse Emerson said: "There is One Mind common to all men; and each man is an inlet to the same and to all the same."

When we come to know the Higher Self — that we are indeed Sons of God — we shall begin to understand that we "live and move and have our Being in God," who is Omnipresent Spirit; that living in the Omnipresence, we draw on the whole

fountain for all our needs; because Sons of Omnipresence we are "an inlet to the same and to all the same."

"Son thou art ever with Me, and All that I have is thine." Lu. 15: 31. There is absolutely no limit to the possibilities of realization, except what we have prescribed for ourselves. God has not circumscribed his Son with limits. Walt Whitman, seeing this, exclaimed: "From this hour I decree myself loosed of limits and imaginary lines, my own master, total and absolute."

"Let the Waters bring forth the moving Creature that hath Life."

This expresses the law of action for Creative Mind. Since all causation is primarily in mind, active, living, creative mind has power to generate active, living thoughts. Wherefore Thoughts are active, living entities,— not dead things,—"Creatures that have Life." Thoughts do not perish. Living Mind's creations are not still-born. Dead things are not born of the living.

Since, then, thoughts do not perish, but live in the ether about us, there must be a World-Consciousness, corresponding to the individual Con-

sciousness, yet larger and all-comprehensive of human thought.

This is the world to be redeemed through individuals coming into the Christ-Consciousness, that they may become Light-bearers to the World-Consciousness. "I Am the Light of the World" (World-Consciousness)." The "Christ must be lifted up" in this World-Consciousness for its redemption, — lifted up by every individual who receives the Christ illumination.

This World-Consciousness is a World-Phonograph, from which the rank and file of humanity draw their inspiration, and into which they are pouring their thoughts. And it is quite possible that a "sensitive" may from this World-phonograph reproduce the speech of an Ingersoll, a Beecher, or a Brooks, marked with all the characteristics of those personages; while they themselves may be far beyond the reach and plane of those who think they are receiving a communication from them. This is the psychic plane.

If Infinite Mind is the great Creative power and source of all power, what part does the human mind play? It is like the local dynamo, which receives its electric power from the Central Dy-

namo, without which it is entirely powerless. Yet a wheel in the local factory cannot move without the local dynamo. Each is dependent on the other. To the creations of the factory it is as if the local dynamo were the only power. Yet its efficiency depends absolutely on its continuous and perfect connection with the great Central.

What is eternally created in Infinite Mind must be, as it were, recreated by the human mind, acting in free deliberation as though everything depended on itself. Yet when the human maintains its conscious connection with the Infinite, its action and power will be in perfect accord with the Infinite; and its creations will be the more perfect and God-like; because only thus can the finite realize that "it is God that worketh in me to will and to do."

Man is the containment or compendium of the whole Creation. He is the Microcosm; and recreates what God has Spiritually created; thus making his world within as perfect as the *Macrocosm* without.

For in him all has been *in*-folded — all Divine ideas, the whole creation — all potentialities. Otherwise he would have no power of development;

he could unfold nothing. "Thou couldest have no power . . . except it were given thee from above," the source of all power. The local dynamo can do nothing, except it be given it from above, — except there be a power back of itself.

Man is the local dynamo, *un*-folding what has already been *in*-folded. He is always "working together with God." He is working; yet it is God working; He is creating ideas; yet all ideas have been eternally created, — they are eternal. "There is nothing new under the sun." Then whatever appears in manifestation eternally was, or more properly, *eternally is*. Then we must conclude that creation has always been, and that Man has always been; because God has always been.

God and his creation — Mind and Idea — are co-eternal. Each implies the other, and is the necessity of the other. Therefore Creation, including Man, is God's necessity. Without thought Mind would not be mind. So without Man (Mind's Idea) God could not be.

It is equally true of finite mind that it must express its idea. For thought ever seeks its expres-

sion; which may appear in (symbolic) words or in bodily conditions. In my microcosmic world all my thoughts are manifested or expressed in my body; so that my body represents me. I am expressed in my body. "In Thy Book (my body) all my members are written" — all my thoughts are expressed.

It is universally true that "without the word was not anything made;" because Thought is the only creative power. Consequently in my little world my "word is made flesh" — my thought becomes concrete in flesh — is expressed in body, where every thought brings forth "after its kind."

"Every idle word that men shall speak, they shall give account thereof in the day of judgment." Every word, whether good or bad, is faithfully recorded in the register of the body; and you are receiving exact justice in corresponding judgment, according to the law of cause and effect.

For "the judgment is (always) set, and the books are opened, and every man is judged out of the Book of (his) life." Every thought you send forth goes on its mission of blessing or cursing according to its quality, the good word to

bless and the "idle word" to curse — whom but yourself? Your neighbor it cannot harm, unless he open his door to the evil thought. Fear or passion will open any door to let every enemy in. But he who stands firmly in Truth has no fear or danger. "He is safe from the strife of tongues." "By thy words shalt thou be justified, and by thy words shalt thou be condemned." Righteousness (or Christ) is both judge and jury, and your words (thoughts) are witnesses against you in this court; and Impartial Law executes the righteous judgment of the court. Righteous Judgment has been going on all our lives; and we have been reaping the bitter fruit of our "idle words" until "the whole head is sick and the whole heart faint," and weary with the burdens we have imposed upon ourselves, we seek relief from sin and surcease from sorrow. So bitter is the fruit, we are tired and sick of sin. In hope of restoration, harmony, and peace, we turn from these illusions in search of Truth as the remedy for error's sad outpicturing. Yet notwithstanding the inevitableness of the law in the expression of thought in the body, — these sad effects may be entirely obliterated by the corrective power of Truth, which has in itself

omnipotent power, by reason of its Divine Principle. Error in itself has no power; it does not even exist in the realm of Reality; it is illusion. How then can it become manifest in the body?

That power of expression, instead of being in the error, is wholly due to the creative power of mind. If the individual mind is so perverted that it believes error to be truth, its creations will be of a corresponding order, so that its manifestations will be perverted accordingly. Indeed, the entire consciousness is perverted, and has become a sin-consciousness. What surprise, that diseases appear in expression!

When you stand with the whole mind invigorated with the realization of Truth, you can send forth your Word of Truth with great dynamic power; which is due to a power intrinsic in Truth itself, yet dependent on the mind's realization of Truth's omnipotence. For the mind is that local dynamo, on which Truth itself depends for its power to become manifest in externals.

Therefore, your "Spoken Word" has very great power; — it is enough to raise the dead. Error is a coward in Truth's presence, and must flee before it, because of its very falsity. Therefore, you

may speak your word of Truth with the greatest assurance of its success. "So shall My Word be, that goeth forth out of My mouth; it shall accomplish that which I please, and prosper in the thing whereunto I send it" (Is. 55:11). This is true of your word; because the speaker is the "I Am" — the "I," the Divine ONE within, who always speaks from the standpoint of Truth. Truth is God's Word, whoever utters it; and its power will be commensurate with your realization of it as the Omnipotent "Word of the Lord."

Our difficulty has been, that we have not half known the immeasurable power of the Word of Truth, when backed up and sent forth by a mind strong in Faith and Realization. For man wields omnipotent power, when he knows it, — when Faith gives him the consciousness of it. With this great Faith, which is "the Substance of things" — Faith that knows — your word becomes a *decree*. "Thou shalt decree a thing, and it shall be established unto thee" (Job 22:38).

The ancients understood the power of words. They said, "If you desire agreeable experiences, you have only to put a good word into the ether, and it will take care of itself, and bring you com-

fort by and by with something agreeable coming to pass." So in silence they diligently sought the right word; which when found they spoke with the vehemence of faith.

Are your circumstances uncomfortable? Is your environment intolerable? That is a good sign. Though it is what you have made it, its intolerableness indicates that you are outgrowing it, and are about to change it, which you have power to do. When you fully deserve a better environment, your changed consciousness will express itself in a better one. Learn a lesson of the Dragon-fly. Up to a certain time he is content to crawl, an uncouth grub, on the bottom of the pond, in harmony with his watery environment. But after a time he tires of his limitations and intolerable bondage, and begins to aspire to higher things and a freer environment. In his aspiration he climbs a reed; and the sun splits open his environing shell, and he leaps forth free — the gorgeously attired Dragon-fly, happy in his better environment.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

What you fully and truly desire, you can have,

if you know your power, and are not disturbed by fear and doubt, which are your greatest foes. No matter if the whole world seems against you, and the whole trend of human thought seems to oppose your law, — your triumph over the intolerable conditions will not come by regarding the laws of carnal mind, but by disregarding and annulling them. Then if you steadfastly adhere to the higher law of the Spirit, holding to the Principle of Omnipotent Truth, as Jacob wrestled with his adversary — in due time it will transpire, that "while they are yet speaking I will hear" — while steadfastly claiming your heart's desire with the persistency of a genuine faith, the transformation will come. You bring it to pass.

"For though wrong grind thee small,
And all depart;
Yet shall thy world grow polar to thee,
Slowly taught,
And crystal out a New World
Like thy thought."

By training the mind to a habit of fixed and steadfast purpose, and with fidelity to principle, you have power to bring into manifestation in your life the beautiful and desirable things, which

though not yet apparent to the senses are nevertheless yours already in the invisible omnipresence, only awaiting your proper mental attitude and consciousness to find expression in tangible realization.

"Let the Waters bring forth the moving Creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

It will be noted that it is "the waters" that bring forth both "the moving creature" and the "fowl." This is the language of both the Authorized and the Douay Versions, and it is doubtless the correct rendering, since this whole allegory refers to thoughts and creations of the mind. For Thought creates everything. Indeed, if the Darwinian theory be correct (and it is only a theory), that the *fowl* is a differentiation of the *fish*, then this Genesis statement is all right, even in its literal sense, and the revisers had no need to change it. It does not say that "the waters" brought forth only fishes, but all "moving creatures." In our mental world "the waters" of mind create everything, as the story graphically shows.

In studying the correspondences of this allegory

we note that the "beast and creeping things" represent the passions, sensations, and feelings of the flesh; and "fowl that fly above the earth" are things of the mind — thoughts that soar above the plane of sense, in the free expanse of the mind, — the greatest of which are high aspirations and ideals which may correspond to eagles, as they have power to fly higher than any other fowl. Aspirations and Ideals carry us into the Spiritual altitudes where we meet God face to face.

The value of high ideals is shown in the experience of Moses as given in Exodus, 3d chapter, which is a picture of the individual in the silence of meditation. He was "forty years" in the wilderness tending sheep; there he "led them to the backside of the desert," where he found himself "in the mount of God." Here God revealed himself by his great name, "I Am."

This is the experience of every man who enters the path of Regeneration. For if you will engage in true meditation in the "desert" of silence, and there care for and meditate on your pure, innocent Spiritual thoughts ("tend and feed your sheep"); if you will go into the ultimate extent of silence ("the backside of the desert") with your flocks,

and stay there through a perfected experience, indicated by the symbology of "forty years,"— you will suddenly find yourself in a very exalted state ("the mount of God").

The symbology of numbers becomes easy of solution when we consider them without regard to time or space. Thus in the number "40" we have a multiple of 10 (4 × 10); 4, the number of the square, denotes perfection, and 10 denotes All; then 4 × 10 denotes a full and perfected experience. Having remained in meditative silence through a full and perfected experience (4 × 10), the Christ reveals himself to you as your Higher Self, whose name is "*I Am.*" In Hebrew this name is written, "*JHVH*" (pronounced, *Yahveh* or *Jehovah*). Translated it means, "I Am;" which is the name of my Inmost SELF,— Divinity within — the Son of God — Immanuel. And this is "The Lord" of my world — the CHRIST; who may be found within only,— "Lo! I am with you always."

When Moses received his illumination ("Burning Bush") and the revelation of God as "I Am," at once he was clothed with a wonderful power, sufficient to defy the power of Egypt, and deliver

a vast army of Israelitish slaves from severest bondage, and restore them to their "promised land."

Though history, this must be treated as allegory, in looking for its Spiritual meaning.

Accordingly from time immemorial our Spiritual Thoughts (Children of Israel) have been under the domination of Carnal Mind (Egyptian bondage). That bondage has been so galling that we "cry to God by reason of the taskmasters."

When through Spiritual perception (Moses) we discern God within ("I Am"), we shall awake and arise in our Divine might,— conscious of our Divinity,— and shake off these shackles, and find the freedom of the Sons of God. It is always the "Son of God" who makes us free. Only within can you find him — and his name is "I AM."

Our recognition of God must be through our Consciousness. For *God is Consciousness*, or rather, *God-Consciousness*. In order to fully know God we must become *God-Conscious*. Therefore the "Memorial Name" is "I Am."

Elijah's power, well-nigh omnipotent, in the annihilation of the four hundred and fifty prophets of Baal and the four hundred prophets of Astarte by

one herculean effort, symbolically portrays my own power to destroy sensuality from my heart. For Baal and Astarte are the Sex Gods, whose prophets are legion.

That which receives your heart's best love and devotion is your God. When the heart's love is bestowed upon sex-sensuality, you are a worshipper of Baal and Astarte, and have departed from the true God.

Such a case is well-nigh hopeless, until Elijah arises in the mind. For Elijah (*Elijahu*) means, *My God is I Am.* When, therefore, I awake to the consciousness that *I Am is my God*, then I am Elijah, and can manifest the power of Elijah to righteously determine who has the supreme rights and authority, these Gods of sense or the Divine ONE within. With this high consciousness attained by communion, I may demonstrate this power, and by one fell swoop clean out these Augean impurities, and rid my heart of sensuality through the realization that — shall I say it? — "I-Am-God" — "My God is I Am." O if we could only get rid of that old primitive, childish conception of a personal God (in the human sense), and find the Omnipotent ONE always with us, in-

separable from us, we would have little trouble in demonstrating holiness and health. Developing our omnipotence through knowing God, we become Elijah, and can thwart the base designs of "Jezebel, that wicked woman"— the Carnal Consciousness. I am always the King of Israel, ruling righteously or unrighteously, and always receiving the consequences.

In saying that God is within, we are not saying that the whole of God is within; but that our conception is there — in consciousness. For back of my own "I Am"-Consciousness (the Son) is the great, Eternal, Universal "I Am-that-I Am"-Consciousness (the Father).

This conception of God within gives us a higher conception of our bodies, which thus become God's Holy Temple.

"Jesus spake of the Temple of his body."

Thus your body is God's body. Can you defile it with impure thoughts? Your hand is God's hand. Will you say God's hand is infirm? Your eyes are God's eyes. Will you say God's eyes are dim? Your ears are God's ears. Will you say God cannot hear?

"He that planted the ear, shall he not hear?"

"He that formed the eye, shall he not see?"

Who formed the ear? Who formed the eye? Who but the Divine "I Am" within? Who hears? Who sees? Who but the same perfect ONE? Who can obstruct his hearing or seeing? — "Shall he not see?" — "Shall he not hear?"

Then the way to overcome imperfections of vision or of hearing is to recognize your own Divinity. Indeed, the way to overcome every imperfection is to recognize who you are.

Carefully examining the Name of God given in Ex. 3: 14, we find two Hebrew words used, both parts of the verb *Hajah* (to be), viz.: For the Name, "I Am" (*Yahveh* — *Jehovah*), the present tense is used, *Jhvh* — I Am. For the Name, "I Am-that-I Am," the future, *Ahjh*, is used, thus: "*Ahjh ashr Ahjh.*" The former is a simple statement of Existence, or Being — "I Am." The latter means more on account of its future aspect — "I Am He who is and is to be," — not like the former, limited to the present, but reaching to the Infinite Future — I Am He who is, the Coming, Unfolding, Manifesting ONE — Eternal BEING.

The one represents the Individual Conscious-

ness; the other the Universal Consciousness. The one is the Son; the other the Father.

The "I Am" is my own — "My God;" the "I Am-that-I Am" is the Universal Father. All "I Am" 's exist in and by reason of the "I Am-that-I Am." Only through the Son ("I Am") can I know the Father ("I Am-that-I Am"). Therefore, "He that hath seen Me hath seen the Father also." The way to the Father is always through the Son, the Mediator. The great lesson to be learned by the "Burning Bush" and "Elijah" allegories is man's actual omnipotence, when thinking from the consciousness of "I Am."

VI

THE "SIXTH DAY": — THE MAN THAT GOD MADE

"And Elohim said, 'Let us make MAN in Our Image, after Our Likeness; and let them have dominion over the Fish of the sea, and over the Fowl of the air, and over the Cattle, and over all the Earth, and over every Creeping Thing that creepeth upon the Earth.' And God made Man in his own Image: in the Image of God created he him: Male and Female created he them." — Gen. 1:26, 27.

THIS Chapter treats of the Crowning Work of Creation, — God imaging himself in Man. In fact, everything in the universe images God in a certain degree; but Man is the highest expression, His Crowning Work. In the two first Chapters Moses gives us a double symbolic picture to represent Man in his dual nature.

Apparently there are two separate accounts alternating throughout the first eleven Chapters, the one representing the Spiritual or Real Man, and the other the Natural or Unreal. The two

are as unlike as the two natures are; yet they belong together, as the two natures do, and are quite inseparable. But we may separate them, for the purpose of contemplating either, as we may contemplate either nature separately.

The key by which the two may be distinguished and separated is the word employed as the Name of God. In the First Account it is *Alhim* (*Elohim*) — "God;" in the Second it is *Jhvh* (*Jehovah*) — "Lord," or *Jhvh Alhim* (*Jehovah Elohim*) — "Lord God." Hence students call the former the "*Elohistic*" account, and the latter the "*Jehovistic*."

These are sometimes printed in different type on the same page, also in parallel columns, so that they may be readily separated.

The two are very unlike; so that if we confine ourselves to one account by reading heavy-faced type only, we shall get an entirely different conception of God's Creation, than if we read only the light-faced type, and vice versa.

The "Elohistic" account is an Ideal Picture to represent a purely Spiritual Creation, — its Man a Son of God, whose Likeness he bears, and whose Image he is. No materiality, earthiness, inhar-

mony, sin, curse, or death are mentioned or even hinted at to mar this Ideal Picture. It is the perfect handiwork of the Perfect Creator, whose approval it receives.

The "Jehovistic" account is a picture of the Human conception of Man and Creation; which also involves the Human conception of God, — containing all the blemishes, crudities, inharmonies, sin, and death.

The exact origin of these two accounts is unknown; but that they antedate Moses is universally conceded. No doubt they are a part of the heritage of the Hebrews from their ancient Aryan ancestors, — the former coming from Chaldea through tradition, and the latter from Egypt, — the one being the purer presentation of the original Aryan story, the other the same story colored and corrupted by the peculiarity of Egyptian thought.

The one represents Man as seen from the standpoint of Divinity; the other as seen from the standpoint of Humanity. The two allegoric stories picture to us the Divine Idea and the Human Idea in contrast and juxtaposition.

The Elohistic account occupies the first Chapter

and four verses of the second; where the Jehovistic begins, telling the same story in formula very materialistic, continuing to the fifth Chapter.

Here the Elohistic again resumes the narrative through the fifth Chapter. These alternations continue through eleven Chapters; after which they become so blended that they cannot be distinguished only as occasionally a great Elohistic Prophet arises to arouse in the minds of the Jehovistic people the higher standards which they have forsaken.

As Moses did not discard either account we will try to learn the lesson both have for us.

Allegory, metaphor, parable, etc., are materialistic expressions given to picture to the receptive mind Spiritual Ideas. For this is the only way Spiritual Ideas can be expressed. Intellect can perceive the shadow of Spiritual Truth by means of such cabalistic formulæ; and then with a due receptivity may be led into the higher Spiritual Understanding.

Looking, then, behind the letter of the figure, we may see a Spiritual World of transcendent beauty and Divine perfection — everything in it being Spiritual, including Man, its king and lord

in full dominion. This is the teaching of the Elohistic story.

For the Spiritual is God's Real Creation; and Spiritual Man is the Real Man. In the Ideal World there is no sin; and there is no sinning in the Ideal Man. Therefore sin does not appear in the Elohistic story. It only appears in the Jehovistic, which is a perversion, corruption, or counterfeit of the Divine Idea, as shown by the Elohistic. The descent of the pure Soul from the *Elohim* into Matter for the purpose of developing a strong individuality and personality through experience, which necessarily involves mistakes (which themselves have lessons for us), seems to be what is pictured by the Jehovistic story. For the pure Soul from the Elohim has no character or worth of its own until it has worked it out by experience. These mistakes involve all that is called sin, and the Egyptian bondage, its necessary consequence — from which we are now seeking deliverance through the experiences of regeneration, that we may be restored in consciousness to our pristine estate.

The Jehovistic story is unregenerate man's misconception of himself, as seen from the standpoint

of the Carnal (Egypt) nature. This "dust-of-the-ground" man, this "good-and-evil" man, this sinning, dying man is not the Divine Idea or God's True Creation. It is rather the human misconception of that Idea. Wherefore these two concepts are as far apart as Truth and Falsity, Spirit and Matter, Reality and Unreality, with both of which man has to do. They represent the Divine and Human Ideas, each brought into expression by the same "Law of the Lord."

It appears that the writer of the Pentateuch has given us a double allegoric picture of man to show the apparent duality of his nature, — wherein appears the upright perfection of the Higher Self, and the frail, material, sinning "worm of dust" of the Lower Self — the man of misconceptions. The higher conception appeals to his higher nature, and the lower conception to his lower nature, because of the duality in consciousness which this dual story presents.

There is a perpetual paradox in our reasoning concerning man growing out of this duality in consciousness.

Of this duality in consciousness Emerson says: "Underneath the inharmonious and trivial partic-

ulars there lies a musical perfection, the Ideal journeying always with us — the heaven without rent or seam."

Having the right and power of free choice, our reason may lead us to follow our Ideal and to keep the Higher Self constantly in view; so that we may advance toward Divinity by a conscious evolution — or we may choose to follow our misconceptions, attaching ourselves to the earth where we hear the Law declaring: "Dust thou art, and unto dust thou shalt return."

All the troubles of earth arise from this misconception of things. As philosophers and scientific thinkers, we are seeking to form the true concept of ourselves, in the hope that by adhering to eternal principles of Truth we may find deliverance from the distresses which misconception has involved us in, and attain to the Divine Consciousness; where, consciously Sons of God, we shall be untouched and uncontaminated by sin, corruption, or death.

The true Conception is Man as God sees him from the standpoint of Truth. The false Conception is man as seen from the standpoint of the senses.

It is the prerogative of Truth to lift man out of the slums, into which misconception has cast him, with all the concomitants of sin, sickness, accidents, and death; and through the transforming power of Spiritual Ideals lead him into an illuminated consciousness where only harmony and health are found.

When we contemplate the great book of Nature we are impressed with the idea of a wonderful order and plan. And yet the word "plan" seems hardly the proper word for Infinite Wisdom. We speak of God's "plan" or God's "scheme of salvation," as though the Infinite had to study and "scheme" and "plan" to accomplish a difficult task. Omniscience having to "study" and "scheme" and "plan"! Only the finite needs to "plan," because not perfected in Wisdom. Therefore what is called "God's plan of Salvation" is simply men's plan, — their idea of God's way of doing things. We have so many conflicting plans, all called God's! Omniscience is universal law. Does Law plan? Law is the harmonious working of Omniscience. It is not a thing made and adjusted to the universe. It is rather God in his universe *living it.* It is not a

plan: *It is God*, manifesting himself as Wisdom, Love, and Truth, in harmonious activity.

When we read in Gen. 2:7: "And the Lord God formed man out of the dust of the ground," it is equivalent to saying, The "Law of the Lord" brought into material expression man's material Idea of himself.

The Elohistic story shows the harmonious expression of the perfect Idea; and the Jehovistic the inharmonious expression of the perverted Idea, by the faithful operation of the same righteous "Law of the Lord." It is the perfect Law of expression we are dealing with, which is just as faithful to bring into expression every Idea, whether true or false.

If your idea is perfect and true — the True Conception — its expression will be as perfect and true as is the Idea. But if your idea is imperfect and false — a misconception — the expression must be as far from perfection as is the Idea.

By the same impartial Law the "Good Tree brings forth Good fruit, and the Evil Tree Evil fruit." God is powerless to prevent the "evil fruit" on the "evil tree." For he is Principle and Law.

Thus the "Law of the Lord" with exactness of operation and impartiality forms man's material Body out of his material conceptions ("dust of the ground"). Not that God did this once, ages ago, but that it is constantly being done everywhere. It is the Law.

But after all, whether we call this a Spiritual or material world; whether we call man a Spiritual or material Being, depends on our conception of things. For from the Elohistic standpoint what Carnal mind calls the material world is really the Spiritual world in visible expression, — misnamed material, through human misconception.

Human misconception is forever mistaking the "appearance" for the Reality. But Realities are always Spiritual and eternal; "appearances" are transitory and temporal.

By reason of his Divine origin Man is, according to this Elohistic story, in his intrinsic substance, a perfect Spiritual Being; and his great problem is, through the recognition of the Spiritual Self to bring into outward expression all the qualities of the Heavenly Man, — to bring into concrete expression what is potentially true in his Inmost Being, until the two are one.

The "problem of Life" is not fully solved until Regeneration is finished. And this is the demonstration of yourself to yourself — your Higher Self to your Lower Self; whereby the lower becomes "transformed into the image of the heavenly."

In the Sixth Day of Creation God completed the revelation of himself to himself in the production of his perfect Son — his imaged representative. When, after all the Aeons of evolutionary unfoldment, the earth became ready for man, the crowning work and highest expression of God, — Man appeared. Then was God able to behold himself, as in a mirror, in his Creation. His perfect Image appeared; which he saw, and pronounced, "Very Good."

Everything in the universe is contained in man; therefore, when the Creation was "finished," Man had to appear, that the Father might behold himself in the Son.

Through correspondence I see, that I am creating my world. This Genesis story is the story of my own unfoldment. My world is at first "without form and void;" and would ever remain so, but for "the Spirit of God moving upon the face of

the waters." Through this Cosmic process my unfoldment continues, until at last I behold myself in my perfected Consciousness, — the Heavenly Man, the True Creation of God.

The end and object of my Regeneration is to bring into consciousness the full glory of my Son-of-God Self; that I may see in this perfect mirror that which exactly meets my approval, and which I therefore pronounce, "Very Good."

This is a demonstration of the highest Truth of Being. For if your highest Ideal is the Real, — that you are a Son of God, with every Divine attribute and perfection, — then you ought to be able to realize — make real to consciousness — that Ideal; and so BE CONSCIOUSLY THE GOD-IDEAL. What at first is a distant Ideal. becomes in time consciously Real — Real-ized.

This is a demonstration to yourself — not to another. Another has no part in it. All experiences in evolution are strictly your own.

The Gethsemanes and Crucifixions are great experiences for your own unfoldment. Peter, James, and John slept while the Master wrestled in Gethsemane.

Thus in the Microcosm the forming of the Son

of God in you is the Crowning work of your creation, and that toward which all previous efforts have pointed.

In the correspondence of the natural with the Spiritual we see the beauty and profundity of Divine Wisdom, the marvellous Wisdom of the Divine Order. Besides, it enables us to recognize the Divine Self, which is always in touch with God; so that we may "ask," knowing that we "shall receive" freely of the Wisdom, Truth, Strength, and Virtue of God. The whole fountain of Wisdom is continually offering itself; God is continually bestowing himself. Every Good thing we can ask for, or think of, is eternally given. Man has but to receive.

The fact of the matter is, Infinite Goodness has expressed itself in man, making him Good; Infinite Wisdom has made him Wise; Infinite Life has made him Living; Infinite Love has made him Loving; and who shall limit the Infinite bestowing? *God-like-ness* is the meaning of "In-our-Image-after-our-Likeness."

The Man, whom *Elohim*, the Father, made and pronounced "Very Good," is the Man of *God-like-ness;* who eternally abides in the bosom of the

Father. If God once pronounced Man "Good," the Unchanging ONE must forever see him Good. The Uncorruptible Father forever sees the Son uncorruptible.

It is because the Spiritual Man is the Real, the Man of unchanging perfection, that makes him instinctively rebel at bondage, sickness, and death; because these things are not his, and never belonged to this man of Divine lineage. They have been foisted upon him by the misconceptions of the race, until he groans by reason of the cruel bondage. This instinctive rebellion at bondage and oppression is the Voice of the Divine Self asserting himself.

Shall we constantly keep the false man in view, and be reconciled to Pharaoh's oppression? Shall we "take the Name of God in vain" by saying, "It is God's Will," or by calling Carnal Mind's verdict, God's decree? It is Pharaoh's decree, not Elohim's. Let him exercise his authority upon Egyptians; but we are not Egyptians, that we should submit to this cruel king, "Mortal Mind." We are of a Diviner race — Sons of God — Children of Israel — a Spiritual race.

Yet we have, like the historical Israel, been sold

into slavery, — as Paul says, "sold under sin," — we have sold ourselves. "Ye have sold yourselves for naught; but ye shall be redeemed without money and without price." (Is. 52 : 3). But out of this carnal-mind bondage our cry for deliverance is heard in the innermost of the soul, where God is still speaking and still hears.

Through the long centuries, in ignorance of his Divine estate, and under the illusions of the mortal consciousness, man has been blindly groping his way, seeking in materiality for what he is conscious of having lost, — Perpetual Youth. He is constantly seeking in objectivity for what cannot be found there. The "elixir of life" and the "fountain of perpetual youth" men are ever seeking and never finding in the objective world. In every century some Ponce de Leon or Pasteur appears in this vain search. Yet there is a true "elixir of life" and a true "fountain of perpetual youth" all sufficient; otherwise men would not be searching for it.

Instinctively man knows that perfect life, health, and freedom belong to him. Therefore he believes in remedies instinctively for the recovery of his lost estate; and he flies to matter for what does not exist there. He is thirsting for the "Water

of Life;" but seeks it in "mineral springs," or in the concoctions of the apothecary. This Living Fountain is not to be found in matter; for it is matter (the material consciousness) that has defrauded him of the fulness of the Consciousness of Life. He has sought wrongly, because he has sought objectively, — without, for what can be found only within. If only man would stop and listen, — learn to hear and obey the Inner Voice of Wisdom, he would soon find the "elixir of life," and be able to drink of its perennial fountain. Christ is that all-sufficient Fountain. "The Water that I will give him shall be in him a well of Water springing up into Everlasting Life." Finding the Christ within, you drink of the Fountain of perpetual youth. But man — "fool man" — has lost the Spiritual Consciousness, having buried it beneath the rubbish of materiality. As Young says:

"Yet man, fool man! here buries all his thoughts;
Inters Celestial hopes without one sigh;
Prisoner of earth, and pent beneath the moon,
Here centres all his wishes; winged by heaven
To fly at Infinite, and reach it there, —
Where seraphs gather Immortality on Life's fair Tree,
Fast by the Throne of God."

To have the realization of your Divine estate,—to know that it is even now *your very own*, will bring you better health and a higher consciousness. For that realization will be a Higher Consciousness. The glimpses you receive of your Higher Self are foreshadowings of the Higher Consciousness, soon to be revealed. John was in the Spiritual Consciousness, we may infer from his statements of realization. "Beloved, Now are we the Sons of God; and it is not yet manifest what we shall be; but we know that when He shall be manifested, we shall be like Him; for we shall see Him as He is."

According to this man in the Cosmic Consciousness, even "Now we are Sons of God," —though we may not fully realize all this means, nor manifest (because not realizing) all it implies. But the possibilities of "what we shall be" can hardly be imagined; because of the limitations of our faith. "But we know, that when He shall be manifested (to consciousness) we shall be like Him." That is: When we are in the Spiritual Consciousness we shall comprehend and understand all things Spiritual, and manifest accordingly.

The high standard is within; the perfect pattern is there.

It is the Divine Self — the Immaculate Christ. All longing for higher things, all soul hunger, is the True Self seeking recognition and outward expression.

If man were the "worm of the dust" they have called him; if he were "totally depraved," as his well-intentioned calumniators have declared, he could have no aspiration for higher things; the Spiritual would forever remain meaningless to him. There could be no evolution toward Divinity, unless Divinity had been first *in*-volved. But Divinity always within is constantly seeking recognition and outward expression. No man ever attained a high consciousness by a constant recognition of his low estate of sinfulness; nor by putting off the day in thinking he will sometime become holy, can he arrive at conscious Holiness. The consciousness of Holiness, and its expression as wholeness can come only through the recognition of it as a present reality. For you are not sometime to become a Son of God; — you are Now a Son of God, as perfect as Christ.

Your Son-ship is not a thing to be unfolded,

but a thing to be recognized. The only trouble in the matter is, you are not conscious of what you are. What is to be unfolded is not your Divinity, but your consciousness of it. Divinity was always there, but the consciousness of it is to be gained. The Divine Consciousness is the great object of all unfoldment.

Jesus is called Jesus Christ, because he ever lived and spoke from the Christ-Centre of consciousness. Divinity within being constantly recognized, was constantly gaining a fuller expression; until men, recognizing the expression, called him Jesus Christ.

You will never be able to express the higher powers of the soul until you look beyond the human Self you are so familiar with, and become better acquainted with the Higher Self, — until you recognize this Heavenly Man already there in his full Divinity.

Unfoldment is upward, from the lower to the higher. Therefore Paul said, "The First Man (recognized) is of the earth earthy: the Second Man (recognized) is the Lord from heaven." This is the Divine order for every man's progression.

The "First Man" has been long in manifestation through constant recognition. Now our problem is, through a proper Spiritual recognition, to bring into manifestation the Heavenly Man — the "Second Man" — in all his perfection. This is a matter of demonstration.

Every problem requires demonstration.

You have lived so long in the Human Consciousness, that the True Self is unknown to you, until in the silence you discover him.

This is your Ideal, very beautiful, but at first far away. But by persistently dwelling on this Ideal you bring it near, until you make it real to consciousness. You realize your ideal.

As we have said, the man that God made is the Spiritual Man, only whom Elohim, his maker, knows, and pronounces, "Very Good."

"And God saw everything he had made, and behold! it was very Good."

Only the perfect meets the Divine recognition and approval; only the perfect has he made.

Not only is this God's verdict concerning His Creation, but it is also the verdict of the true Ego, the Son of God, who sees as God sees, from the standpoint of perfection.

But the Human Ego, seeing from the standpoint of the senses, reverses for himself in consciousness the correct verdict of the Spiritual Ego, and receives himself the self-inflicted penalty, the consequence of his perverted conception of Truth. For in reality Truth can never be perverted or shaded a hair from its high standard of perfection. The only thing that is changeable is our conception of it. The effect of that false conception is what we call evil.

When we realize that in the realm of Being and Reality there is nothing but *God and his Creation* (which is his expression), then there is but a single step to the more comprehensive statement, "*There is nothing but God.*" Thus Mrs. Wilcox puts it:

"God and I in space alone, and nobody else in view:
And where are the people, O Lord, I said,
The earth below and the sky o'erhead;
And the dead whom once I knew?

"That were a dream, God smiled and said,
A dream that seemed to be true.
There are no people, living or dead,
No earth below or sky o'erhead:
There is only MYSELF and YOU.

"Why do I feel no fear, I asked,
Meeting you here this way;
For I have sinned, I know full well;
And is there Heaven, and is there Hell,
And is this the Judgment Day?

"Nay, those were but dreams, the great God said,
Dreams that seemed to be.
There is no such thing as Fear of Sin;
There is no YOU; you never have been;
There is nothing at all but ME."

Making use of Emma Curtis Hopkins' formula, with slight modification, we may say:

"The Divine ONE looking outward, as it were, forever beholds himself. There is nothing else for him to behold. He sees himself everywhere reflected in the perfect mirror of nature. He sees himself in everything he beholds. The Divine ONE is all there is either to be or to be seen. So every way the Divine One turns he sees himself. He gives his own quality and characteristics to everything he sees. He is continually environed by himself. Conscious only of Goodness, he pronounces everything he sees, 'Very Good.'"

"In like manner the True Ego, looking outward,

only beholds himself. He sees himself every way he turns. Consciously Good himself, he sees only Goodness every way he looks. He gives his own quality and characteristics to everything he sees. With no "mote" in his eye he sees only perfection every way he turns. He sees himself in a mirror, and is reflected, himself to himself, on every hand. He is continually environed by himself. This is the Man that God made — his perfect expression; who sees as through the eyes of Divinity, and like God pronounces everything he sees, 'Very Good.'

"Then we find that the False Self, the Human Ego, being but the perverted concept of the True Self or Ego, sees only himself every way he turns. He gives his own quality and characteristics to everything he beholds. He sees everybody and everything after his own pattern and pronounces judgment accordingly. With a beam in his eye he sees motes in his brother's eye continually. He sees everybody through his own thought-spectacles, which color everything he sees. Conscious of sin himself, he sees the sinner everywhere he looks. He is continually environed by himself.

"Like the Divine One the True Ego sees only what he approves and loves because of his own conscious Goodness. But the Human Ego sees much that displeases him because he is in a false consciousness — the consciousness of Good-and-Evil. Yet he has one sure remedy for his offending world: When he has redeemed himself he will find his world redeemed; since the world he sees is his own reflection."

SPIRITUAL EVOLUTION

OR

REGENERATION

PART II

FOLLOWING THE "SIX DAYS" OF THE CHRIST SYMBOLOGY

INTRODUCTION

TO

PART II

THE CHRIST SYMBOLOGY

THROUGHOUT the Scriptures there is One Great Theme running, — One Great Burden which its symbology bears, — One Great Transformation, which its allegories picture, and its histories both conceal and reveal. It is the Great Theme of the Prophets and Mystics of the Ages in all Religious Systems, — the greatest that can engage the human mind; because it contains the secret arcana, and reveals the way for man's unfoldment into his Divine estate in consciousness. That One Great theme is REGENERATION.

That is the Great Evolution revealed in the story of Creation, as we have seen. That is the Evolution pictured by the deliverance of the "Children of Israel" from the bondage of Egypt,

and their final arrival, after the purifying "Wilderness" experiences, into their "Promised Land." That is the Evolution pictured in the dark and mystical Book of "Job," as we shall see, when once we have learned to look beyond persons and things, and see our own experiences.

In these and many other cases human unfoldment through experience is what is represented under the symbology of history and allegory.

It is soul unfoldment, — Spiritual Evolution, — the growth and passage from the material or Adam-Consciousness to the Spiritual or Christ-Consciousness. In either of these mystical allegories the ultimate goal is the same. The allegory of Creation ultimates in the "Sabbath of Rest," — the Attainment realized — Regeneration accomplished, where all struggle ends, all labor ceases. The allegory of the "Children of Israel" ultimates in their safe arrival in their Ideal Home. The great epic of Job ultimates in the soul's perfect restoration through a true understanding of God, whereby we become transformed in soul, body, and estate, and receive full satisfaction in the elder brother's double portion.

We now turn to the New Testament to contem-

plate the greatest symbology written in any age. Every character of the sacred page signifies far more than the mere historical life of that character.

The greatest character of history is Jesus of Nazareth. As an individual his life was an ideal one, — or rather an Ideal carried into practice — realized. That man may have an ideal, which he may pursue, until he realizes his ideal, was demonstrated by him; that the way to unfold the highest potentialities of one's Being, the way to bring out Divine qualities and characteristics is by pursuing one's Ideal, until it is realized; — thus demonstrating that the Ideal is the Real. The Ideal is the perfect Spiritual "Pattern shown in the mount," which we should seek to make our own in practical experience. Living the Ideal Life is the way to realize our Ideal.

Jesus was the Man of prophecy, the One Man foreseen and pointed to by all the Prophets and Seers of old, — the Pattern-Man, the Ideal-Man, whom they saw afar off, and who in the fulness of time was expressed in visible form, — the Ideal realized; — and he is still the Ideal Man — our Ideal, our Pattern; whose life is the Ideal "Way"

for the unfoldment of the highest potentialities of one's Being, for the demonstration of Divinity in Consciousness.

Therefore the meaning of his life is more than that of an historical personage. All the histories of the Word are more to us than histories. There is always an allegorical application of such histories to human life: so that that history is not a thing of the dead past, but a living thing of the living present, a reality in the individual consciousness. Of all the allegoric (historical) characters of sacred history the greatest and crown jewel of them all is Jesus Christ. That he lived and walked the earth there is abundant evidence; though the accuracy of the allegoric application of his life to human experience in the process of regeneration is so marked as to lead some to think that he was not an historical personage; but that the writers of the Gospels — whoever they were — wrote under Divine inspiration, using the form of history to represent the true course of Ideal Way for the unfoldment of the Christ in Consciousness; that "Jesus" represents the typical Man going through all the experiences of that unfoldment; that those allegoric experiences, as in a human objective life,

represent the esoteric experiences of every man in the Way of regeneration, wherein he may be said to pass from the estate of the animal-human to that of the Divine-human, in consciousness. In such a view the "Christ" is the true Ego — the Son of God, which the "Jesus" — the human — is seeking to manifest in consciousness, that he may be conscious of his Divine estate or Christ-hood. This reveals "The Way" to the Christ life in its fulness.

All this may be strictly true without denying the historic Christ. But admitting its historicity and the allegory within it, that history at once assumes a wonderful importance, — there is a Divine plan in it; God is in it, working along with man in both the objective and subjective experiences; which reveals a sacred value to both factors of a correspondence. And this must be true of all Bible histories and prophecies. God is in every stage of human evolution from the lowest to the highest.

Every great unfoldment proceeds according to the Cosmic order, having "six periods," "six steps," or "six days" in its evolution; the seventh representing finished work — the Ideal realized.

Hence in the Spiritual interpretation of Scripture the number *seven* always means completion — the attainment. For there is a Spiritual sense of numbers, as well as histories and allegories, to be understood. This being true, we may expect to find in the story of the life of Jesus something to show that its mystical writers followed the mystic order,— that this mystical life had its "six days" also.

The story of the "Transfiguration," in Mat. 17 and Mark 9, is a unique symbolic vision, pregnant with Spiritual meaning, like the visions of John in the Apocalypse; and the same John was one of the three who had this vision, in which the Christ is the central figure,— fulfilling the law (Moses) and the Prophets (Elijah),— as the Christ is the essential Principle of both the Law and the Prophets,— in both factors of the correspondence.

Every item and incident of this vision has a mystical meaning.

"After six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (Mat. 17: 1, 2).

The first thing that catches our attention is the "Six Days" in the beginning of the narrative. The allegoric nature of the record of the life of Jesus is one of the chief reasons Bible students find so much difficulty in determining the chronological order of events in that mystical life. If we spend our time hunting for the chronology, we shall miss the great lesson of the life. In fact, we must eliminate Time and Space from the account, so that the experience may be Now and Here,— "nigh thee and in thy heart."

With Time eliminated the chronology ceases to have any value. The Spiritual is NOW and HERE always.

The "Six Days" of the Mosaic symbology are the "six periods" or "Six degrees of Initiation," for the Neophyte, before he arrives at the perfect state of Illumination, symbolized by the "Sabbath."

What that symbology pictures to the mind is more graphically pictured by the higher symbology of the greater allegory of the life of the greatest man of history; which has the same "Six Days" to represent the same "Six Steps" or "Six Degrees of Initiation" in the unfoldment of the

Christ in Consciousness; "until we arrive at the fulness of Christ."

This is the interpretation of the first point in the great allegoric vision of the Transfiguration. For our present purpose this point is all we need to mention; though it might be profitable to trace the symbolism of the whole vision.

In the six Chapters following we shall endeavor to show the "Six Steps" in the Christ-Way of Regeneration,— "I AM the WAY."

We hope to be able to make that wonderful WAY so clear in its every "step," that others may be able to follow "The Way," finding the Master's "Steps," and walking in them.

Said Victor Hugo: "Religion is a translation of God proportioned to the amount of soul that is within you." Therefore the unfoldment of Religion in the Soul works the unfoldment of the soul by a larger "translation of God" to the human Consciousness.

VII

THE FIRST STEP: — THE IMMACULATE CONCEPTION AND BIRTH

"Except a man be born from above, he cannot see the Kingdom of God." — John 3: 3.

THE great problem for every man's solution is "the Problem of Life;" the great Object of search is Satisfaction; the great Attainment to make is the Divine Consciousness, — which is the "Chief End of Man." Happy is he who wisely enters early upon this solution, who early begins this search, and studiously strives to gain this high attainment, — an attainment which in the Eternity of Eternities each one will sometime work out for himself. It is every one's own problem, which another cannot solve for him.

"Work out your own salvation with fear and trembling" (Phil. 2: 12).

It shall be the burden of the Six Chapters following to make clear the CHRIST-WAY for the

solution of the Great Life Problem, for the finding of Satisfaction, and the attainment of the Divine Consciousness, according to the greater Light of the New Testament as it is revealed by the wonderful symbolic life of Jesus of Nazareth, by Six well-defined Steps, shown in that striking symbolic picture, called "The Transfiguration" (Mat. 17); whose "Six Days" are the Six Steps in the evolution of the Christ in Consciousness. For Jesus is the Representative Man of the Ages, the Great Type-Man for all time, our Living Parable and Allegory of Life, — our WAY to the highest Consciousness — "I AM the WAY."

The meaning and purpose of that Great Mystical Life is, to show by the demonstration of experience the WAY for the unfoldment of the CHRIST in Consciousness.

Therefore "The Way" of his earthly life stands to us as an objective picture to indicate our Spiritual Way to that Great Unfoldment, the highest experience for men, — Spiritual Illumination, — a transformed Consciousness, — the Resurrected Life, — the Christ-Consciousness; — and by the necessity of natural law, a transformed body.

This "Way" is the evolutionary process, called

Regeneration, — available to every man who will seek it.

But what is Regeneration? It is the Conception, Birth, and Unfoldment of the Divine IDEA or CHRIST-Principle in the Consciousness of Man, until it has wrought the purification and transformation of the whole man, soul and body, making him in consciousness a "New Creation in Christ Jesus."

In the Six First Chapters we followed the same Six Steps to the same end under the symbolism of the Story of Creation, which had its culmination or completion in the "Seventh Day," "the Sabbath of the Lord thy God," representing an Illuminated Consciousness in Realization, or perfect Salvation in the attainment of the Spiritual Consciousness.

Every man is seeking Satisfaction, whether he follow the quest of wealth, honor, or fame; whether he plunge into dissipation, sensuality, or crime. He is always after the sweet boon of Satisfaction.

Though in numerous ways men seek and never find it, still there is one sure way to satisfaction, — the Christ-Way, — "*I Am the Way.*"

Only Christ brings to the heart perfect satisfac-

tion. Christ is the all-satisfying Good all men are seeking, though they know it not.

Christ is the Way to the Regenerated Life, — "the only way (Name) given under heaven among men, whereby we must be saved." There is no other way. "He that entereth not by the Door into the Sheepfold, but climbeth up some other Way, the same is a thief and a robber." "I Am the Door;" "I Am the Way." Thus the Course, the Path, the "Door," the "Way" to Regenerated or Divine Manhood is the Christ-Way. "*I Am the Way.*"

"And God spake unto Moses and said *I Am the I Am* (the Lord): I appeared unto Abraham, unto Isaac and unto Jacob by the name, *God Almighty;* but by my name, *I Am* (*Jehovah*), was I not known unto them." The name, "God Almighty," is a purely intellectual conception of God, — a mere theoretical or theological concept, which can never be verified in consciousness, — a God you never can know, because God cannot be known through intellect. Still our first conception is the intellectual. But this is the "Unknown God" — theorized about, but not known. Our first perceptions are through intellect, which, when quick-

ened, is the "John-the-Baptist" of the mind, able to perceive afar off, but unable to know in consciousness. What intellect perceives, the Spiritual Man knows — is conscious of. Nevertheless intellect "prepares the way of the Lord."

In searching for the God you can know your starting point must be yourself, always the "known quantity" and God the "unknown quantity" in your Divine equation. You are the key to the whole problem.

Looking beyond the physical body, and discerning your eternal Being within, you have the key which unlocks the very Holy of Holies, and brings you into the Divine presence, where you meet God face to face, and know that you know him. The recognition of Being within is the first step in Spiritual knowledge. It is the Christ Immaculately Conceived within. Then after the full period of gestation (meditation) — indicated by the mystical number *nine* (nine months) — without regard to time — the CHRIST will be born to consciousness, — The Divine Idea will be fully *formed* in consciousness.

You start with the "known quantity" — BEING, within, your "I-Am," — to find the value of "X,"

the "Unknown Quantity." For God will remain the "unknown" to you till you find him through the Divinity within you. The Way of the "I AM" is "*The WAY.*" In simple meditation on "I Am" the soul perceives, and then becomes conscious of the Divine Christ. And through this Mediator between the Human and the Divine, you are to gain the larger conception of Infinite Being — the "*I Am-that-I Am.*" For only through the Son can you know the Father. Through the Individual Consciousness you may know the Cosmic Consciousness.

"No man knoweth the Father save the Son."

When the devout Hebrew reads his Scriptures, and comes to the word, *Jhvh* (*Jehovah—Yahveh*—I AM), the greatest name of God — the "Unutterable Name," he either passes over it in silence or substitutes *Adoni* (Lord), lest the accidental correct pronunciation of this "Great and Terrible Name" should "shake heaven and earth." For though there are many pronunciations, the true pronunciation is unknown. The frequent appearance of the word "Lord" in the Old Testament bears unmistakable testimony to that substitution,

as well as to the great veneration and fear in which they held this name.

Thus it is evident that the names, "Jehovah" and "Lord" always refer to the Christ, as this meaning is inherent in the name itself. Immanuel Swedenborg saw this, and correctly affirmed that Christ is God, and Jehovah is Christ. He is to be found only within; and his Great Name is, "I Am." Therefore his throne is the heart.

John came as the forerunner of the Christ. He stands for Intellect, which looks without to find the Christ. Wherefore John said: "I am not He;" "There cometh a mightier than I." Yet through abiding in the silence ("desert") Intellect's finer perceptions are quickened; and with the cleansing power of the "Baptism of Repentance" becomes capable of cognizing the Christ, and says, "Behold the Lamb of God!" Yet this Intellect never could do, were there no kinship between the Human and the Divine. (John and Jesus were Cousins.)

Without this kinship Intellect never could be quickened. But John's negative statement cost him his head. Negative statements will always defeat you. Therefore be careful never to place

negative words after "I Am." Because, while "I Am" is the name of the Lord thy God, you are thus "taking the name of the Lord thy God in vain." "And the Lord will not hold him guiltless, that taketh his name in vain." The effect must follow the cause.

Jesus ever recognized the Christ within himself. Hence his positiveness and power in the use of "I Am." He spoke understandingly from the consciousness of the Christ, saying, "I Am He," "I Am the Life," "I Am the Way," "I Am the Good Shepherd," "I Am the Light of the world," "I am the Son of God," — in no case using a negative with "I Am." He proved his Divinity by recognizing his Divinity.

For the place to find God is always within.

> "I searched for God with heart-throbs of despair,
> 'Neath ocean's bed, above the vaulted sky:
> And then I searched myself, my inmost I,—
> And found him there."

When at the "Burning Bush" Moses found God within, as he meditated upon "I Am," and identified himself with the Divine, he became clothed with omnipotent power to accomplish

what the Divine One required of him. The secret of power lies in one's ability to recognize and identify himself with Divinity within. Thus finding your Divine Self, a Divine estate is yours. "All that I have is thine," the Bountiful Father says to you. "Nothing shall be impossible to you."

We have not been conscious of our Divinity, because we have been in the hypnotic "deep sleep" of the Adam Consciousness, from which we must be awakened to discover the Higher Self, the Son of God, — the "Eve" — who becomes "Mary."

When once awakened to the Spiritual Consciousness, you will find yourself in an entirely new kingdom, the Spiritual Realm, quite unknown to you before, — the Kingdom of Heaven.

For in all the universe God is manifest in varying degrees on various planes of consciousness — in the various kingdoms of nature. Each of these kingdoms is perfect in itself. Yet in it the functioning entity is powerless to explore or know any kingdom above its own to which it has not attained.

The mineral is the lowest kingdom man has recognized. This was until within a few years

regarded as a dead kingdom; but modern research has found that there is nothing dead in the universe, that omnipresent Life is in everything, and that consciousness is everywhere, because God is everywhere. Wherever there is Life there must be Consciousness, commensurate with the degree of Life. All Nature is alive with Divine Life, and conscious in a corresponding degree. Every kingdom has its own consciousness. But this is not saying that the lower forms have reason, by any means. For reason is the function of the brain. But Reason is not consciousness, any more than digestion. Yet there may be consciousness in both. The Mineral can function only in its own kingdom. Things of higher kingdoms are quite unknown and unknowable to it of necessity.

Above the Mineral higher in the scale of being and consciousness is the Vegetable kingdom, with full power to explore and feed upon the mineral below it; yet quite powerless to know or explore any kingdom above itself.

The next higher kingdom in the scale of being and consciousness is the Animal kingdom; which, while utilizing for itself both the mineral and

vegetable, has the same limitations on the upward side.

For in order to know things of a higher kingdom, it is necessary to be in that higher consciousness.

Next comes the kingdom of Intellect, still higher in the scale of being and consciousness; consequently having higher powers to explore, classify, arrange, and utilize all things of all kingdoms below itself; yet quite incompetent of itself to comprehend Spiritual things; for the simple reason that they are of a higher kingdom, — the Kingdom of Heaven, where there is a higher, a Spiritual Consciousness.

This reasoning of Professor Drummond's (with slight modifications) discloses a universal law, governing every kingdom in which the conscious entity is functioning. Swedenborg's rule is: Once find a law governing the manifestation of life on any plane, and you have a universal law, governing all forms of life on all planes. On all planes of Consciousness God is universal Principle and Law.

Now, then, as in the Animal kingdom Birth is the initial step into conscious existence there, —

just so in the Vegetable kingdom below, and the Spiritual kingdom above, must Birth be the necessary experience to Consciousness there, according to this universal law. What we have called the New Birth is, then, a higher generation — the generation of a higher type or Consciousness — the Christ-Consciousness — the Kingdom of Heaven.

The principle of Parthenogenesis is not confined to a few of the lower orders of animals, as some rotifers and hymenopters; but is a universal principle, having a sphere of operation in the Vegetable, Animal, and Spiritual kingdoms. Parthenogenesis seems to be the basis of the law of all differentiation, being the production of a higher type from the virgin matrix of a lower type, independent of the male; in which case the seed-germ is a Spiritual Idea or principle.

The first appearance of vegetation on the earth must have been by a parthenogenous birth from the matrix of the mineral, the kingdom next below the vegetable; where the Germ of the future plant is Spiritual, existing as an Idea in Infinite Mind; which is forever seeking expression in

form; since it is the nature and destiny of thought to express itself.

Only the strict materialist will insist that plants can grow only from seeds. They first grew without. For as all Life is Spiritual, every visible expression of life must have proceeded from the Spiritual by a parthenogenous birth, whenever and wherever the duly adapted matrix was found empty and receptive to it.

There is a great universal law of expression back of seeds, given in Gen. 2: 5, — "He made every plant of the field before it was in the earth, and every herb of the field before it grew."

This is a statement of the universal law of expression, governing the manifestation of every form of life on every plane, from the Vegetable all the way up to the CHRIST in Consciousness. And without such a law we could not see a reason for believing in the New Birth. This "plant of the field" was eternally "made" long "before it was in the earth;" it was *made* and *formed*, as a definite Idea in Infinite Mind — a Spiritual Germ — a living entity, having within itself full power to express itself — and ever seeking its natural matrix for expression as Plant. And this Divine

Idea or Logos-Germ will find visible expression just as soon as the perfectly adapted matrix is found empty and receptive to it. The spontaneous generation of plants is a birth by a parthenogenous conception of the vegetable in the mineral kingdom.

Are we bold in claiming this as a universal law? We have but to open our eyes to read it in the book of nature all about us.

Most people are aware, and every farmer knows, that when a growth of timber has been removed, and the ground left uncultivated, there is sure to spring up what is known as a "second growth" of timber, entirely different from the first growth. Ask the farmer why and whence this change, and his invariable answer is: "This is Second Growth, this comes in!" He sees the fact, yet he knows not why.

Evelyn, a Sixteenth Century writer on timber culture, narrates: "When my grandmother's woods, consisting entirely of oaks, were cut down, there sprang up again, not oaks, but *beeches;* and when these in turn felt the axe, there arose again spontaneously, not oaks nor beeches, but *birches.*" To believe with our materialistic philosophers, who seem to labor hard to avoid the recognition

of the Spiritual Principle, that seeds had been lying in the moist soil a Century without either sprouting or rotting (which is inevitable), and without their being able to discover these seeds — would require far greater credulity than to suppose that Nature fell back on the law of its existence — as the Courts fall back on Common Law, when they find no statute to fit the case — and that they were produced in Nature's original way — *without seeds.*

In Wisconsin (and this is true in all timbered countries) vast areas of pine have been removed by the ruthless lumbermen; and the dry tree-tops covering the ground have furnished fuel for forest fires, which have swept over thousands of acres, burning the very soil beyond the germinating depth for seeds, thus destroying possibility of germinating seeds in the soil. And yet in a year or two a new growth of deciduous trees begins to grow, without seeds; so that these extensive empty wastes are soon covered with a new "second growth" of — not pines — but maple, birch, cherry, hickory, etc.

If the birth of Jesus, or of Buddha (or others claiming the same origin), was out of the usual

order by a virginal conception, such a birth, however unusual, could not have occurred without law, nor in contravention of law, however little we may understand the law.

May not this be the key to all differentiations in nature? — a law undiscovered (or at least unacknowledged) by the Darwinian school, whereby the race has advanced from very low types by many parthenogenous conceptions, — until the great Messianic type, the " desired of all nations," at last in due time appeared by a Virginal Birth?

Again, if it can be proved beyond question that plants ever make their appearance without seeds this would be a parthenogenous conception in the Vegetable kingdom, in obedience to the same universal law governing every form of life on the earth, on every plane throughout the universe, not excepting the so-called miraculous birth of the Messiah. And by the same law, and only thus, may the Christ be conceived and born in the human Consciousness.

This Spiritual Conception is the True " Immaculate Conception," — of which the physical is its symbolic material correspondent, — each factor of that correspondence existing by reason of

the other, and each being corroborative of the other.

After these forest fires, and after the Winter snows have dissolved in the warm Spring sun's rays, this whole vast expanse becomes an empty, receptive Womb, waiting and yearning for the Spiritual Germ of the exactly adapted plant, ever present in the Omnipresent "Brooding Spirit" of Universal Mind as an Idea, which is ever seeking its proper matrix, which in turn is ever seeking its proper Germ, that the plant-Idea may find expression as Plant.

The Voice, which Mary heard announcing her Immaculate Conception, is the same Voice Nature hears in every Immaculate Conception, on every plane of manifestation: "The Holy Ghost shall come upon thee and the Power of the Highest shall overshadow thee; and that Holy Thing that shall be born of thee, shall be called the SON of GOD."

In the same way, and on a higher plane, the human heart, made empty by repentance, becomes a receptive Matrix for the Immaculate Conception of the Divine Idea of Man — the Christ-Germ, which is ever seeking its adapted matrix, from the

"overshadowing Spirit." There must be a mutual yearning for each other in all of Nature's processes of Birth. You must yearn for the Christ, because the Christ is yearning for you.

"Ye must be born again, or ye cannot see the kingdom of God," said Jesus.

"Except the Christ be born in you, ye are none of his," said Paul.

> "Though Christ a thousand times in Bethlehem be born,
> Unless He 's born in thee, thy soul is all forlorn,"

said Schoeffler, the mystic monk of the Seventeenth Century.

As the Spiritual Logos-plant-germ is always present in Omnipresent Mind, so the Spiritual Logos-Christ-germ is always present in Omnipresent Spirit, though unrecognized by Intellect, — ready and waiting for the receptivity which shall insure the expression of the Christ in Consciousness. The soul is Human; the Christ is Divine. When the Christ becomes incarnated in the Human, the Human thereby becomes "transformed into the image of the Heavenly," thus working a Spiritual evolution.

The Soul in this high function is "Mary," and

is capable of conceiving the Christ, that the Christ may become a matter of Consciousness.

How beautiful and inspiring to contemplate God, unfolding himself everywhere, by One Law, throughout all Nature the same.

> " One God, One Law, One Element,
> And One far-off Divine Event,
> Toward which the whole Creation moves."

It will be borne in mind that we are not speaking of the law of reproduction, usual and continuous; but of the *unusual* and occasional, — the law of Differentiation, whereby a higher manifestation of God — a Higher Type — is brought into expression; and wherein the Lower becomes the Matrix for the Conception of the Higher.

This Universal Law of Differentiation by Immaculate Conceptions in the process of Evolution is very important to the scientific mind; inasmuch as it affords a scientific basis for the doctrine of Regeneration as a practical experience under natural Law, in the higher evolution of man.

It must now be clear why the New Birth is a necessity of the True Christian Life; and that its *modus operandi* is according to the Divine order of Universal Law. Under this great Law Infinite

Mind is the Father, the Holy Ghost the Divine Mother, whose heavenly function is transferred to the human Soul, who as the Spotless Virgin conceives the Spiritual IDEA, and brings forth the CHRIST, the "Living WORD," to Consciousness.

Thus there is One Universal Law of evolution for plant-Life, for Animal-Life, and for the Christ-Life; since they are all the evolution of the ONE LIFE, which is God, in various manifestations, on different planes of expressions and consciousness.

If, now, we have discovered the great Law whereby the Christ is born in consciousness, may we not go to work deliberately and understandingly to bring about that much-desired experience? If we understand the law of the Christ-Conception, and are willing to conform to it, we shall certainly be in position to do our part in the matter, and thus put ourselves in the necessary attitude for the Spirit's "overshadowing," in order to the Divine Conception.

We certainly have a part to perform, and we can the better perform it for this better understanding of it.

By "working together with God," — as we must in all possible progress,— performing our neces-

sary part under this Law, we may have the wonderful experience of *Passing a Great Evolutionary Boundary*, in our march from the Human to the Divine, from the Animal-human to the Divine-human, in Consciousness. And what we are in consciousness, that we are! We are to become in Consciousness Sons of God.

If, now, you will carefully follow us in thought, we will outline the course of thought action necessary to bring us the experience of the Immaculate Conception of the Christ in Consciousness.

To this end we will put ourselves in the condition of passive receptivity, silencing all desires, eliminating from consciousness all things of Carnal Mind, even rejecting the Carnal self. Then let us hunger and thirst for Divine things; let us yearn for the perfect Christ in Consciousness — the Kingdom of Heaven.

We will follow a line of Spiritual reasoning calculated to bring about the much desired transformation.

To the honest searcher for the highest Spiritual experience the following formula of words will be found helpful in leading the aspiring soul into the correct attitude for the Great Conception.

Directions: Repeat the following Statements, at intervals of ten seconds of silence, in which you make each statement *your very own*, baptizing it with the heart's holiest Love, in the Holy of Holies of your heart. "John" appears in the two first statements of negation, thus to "prepare the Way of the Lord" by his "Baptism of Repentance" — rejecting and casting out old erroneous conceptions:

A MEDITATION for the IMMACULATE CONCEPTION of the CHRIST in Consciousness:

I AM NOT A MATERIAL BEING — A "WORM OF THE DUST."

I AM NOT A "FALLEN BEING" "TOTALLY DEPRAVED." But

I AM A SPIRITUAL BEING — A SON OF GOD.

I "CALL NO MAN UPON EARTH MY FATHER: ONE IS MY FATHER, EVEN GOD."

Therefore,

I AM WHOLLY SPIRITUAL — NOW.

I "LIVE, MOVE, AND HAVE MY BEING IN SPIRIT."

I AM ENFOLDED IN SPIRIT OMNIPRESENT.

I AM STRONG WITH TRUTH'S OMNIPOTENCE.

I AM FILLED AND THRILLED WITH OMNIPOTENT LIFE.

I AM ENFOLDED IN INFINITE LOVE.

I AM BATHED IN THE CLEANSING FOUNTAIN OF LOVE.

I AM PURIFIED BY THE "CONSUMING FIRE" OF LOVE.

I AM THIRSTING FOR THE FULNESS OF LOVE.

I AM YEARNING FOR THE "LIFE MORE ABUNDANT."

I AM DISCERNING THE SPIRITUAL SUBSTANCE OF MY BEING.

I AM RESTING IN THE CONSCIOUSNESS OF THE ENFOLDING PRESENCE.

"THE HOLY GHOST NOW COMES UPON ME, AND THE POWER OF THE HIGHEST OVERSHADOWS ME."

I AM RECEIVING THE LIVING CHRIST-TRUTH.

I AM CONCEIVING THE LIVING CHRIST.

I AM DISCERNING THE CHRIST LIVING WITHIN.

I AM FEELING THE "QUICKENING SPIRIT."

I AM CONSCIOUS OF THE QUICKENING CHRIST-LIFE.

I AM CONSCIOUSLY A SON OF GOD.

I AM FILLED WITH THE SPIRIT OF PEACE,—"PEACE ON EARTH: GOOD WILL TO MEN."

I AM NOW IDENTIFIED WITH CHRIST.

"IN THE CITY OF LOVE (DAVID) CHRIST IS BORN TO-DAY: GLORY TO GOD IN THE HIGHEST."

I AM AWAKENING TO A NEW CONSCIOUSNESS.

I AM UNFOLDING THE CHRIST-CONSCIOUSNESS.

I AM NOW GOVERNED BY THE NEW-FOUND CHRIST-PRINCIPLE.

"I LIVE; YET NOT I: CHRIST LIVETH IN ME."

CHRIST IS MY LIFE, UNCEASING AND UNOBSTRUCTED.

CHRIST IS MY HEALTH, UNFAILING AND UNIMPAIRED.

I AM IN AT-ONE-MENT WITH CHRIST.

A NEW LIFE-BLOOD NOW CIRCULATES IN MY VEINS.

IT IS THE CHRIST-LIFE LIVING ME. And thus

"THE BLOOD OF CHRIST CLEANSETH ME FROM ALL SIN."

I AM EVERY WHIT WHOLE — THROUGH CHRIST.

NOW THE CHRIST INDWELLING MOLDS ME INTO HIS LIKENESS, AND FILLS ME WITH INEFFABLE PEACE — — AMEN.

(Repeat these Statements in Meditation daily, until the Christ is awakened in Consciousness.)

Presuming that you have so sincerely and faithfully performed this exercise as to have a conscious "quickening," then you have experienced the New Conception. The New Birth follows in its own time; which is the First Step in Regeneration, making you a "New Creature in Christ Jesus," where "old things have passed away, and behold! all things have become New." But you are not yet fully regenerated. You have but just entered the "WAY." Five other Steps remain to be taken, before you are fully Christ-ed — Regenerated.

"And the Lord said unto Rebecca, 'Two Nations are in thy womb; two manner of people.'" — Gen. 25:23.

These dissimilar Twin Brothers, Jacob and Esau, are the Two Natures which are struggling within you. They are the Spiritual and the Natural, the Real and the Unreal, the Ideal and the Apparent, the True and the False, the Divine and the Human. Hitherto the Human (Esau) has ruled you: henceforth the Divine (Jacob) is in dominion.

For like Abraham you are called to leave the old life, and to form for yourself a New World of higher aims and higher experiences.

You have thus entered the Way of Regeneration, being born of the Spirit — "not of corruptible seed, but of incorruptible."

In your New Consciousness you are a New Man, with New Faculties and powers. For you are consciously a Son of God; and have New Senses, — a New Sight, unknown to the old man, which reveals to you a world of heavenly beauty. You have a New Hearing, before unknown, which enables you to hear the "Voice of the Lord."

"He that hath ears to hear, let him hear,"

You breathe a New Breath — the "*Breath of Life*," — Divine Inspiration. Instead of the con-

sciousness of mere air-breathing, you are conscious of *Life*-breathing.

You are using the faculties and powers of the Spiritual Man.

Henceforth understanding your New Nature with its New Faculties and Powers, realizing your Spiritual Manhood, you will no longer complain of bad health or bad blood or sluggish circulation; because the very "Ichor of the Gods" — the "Blood of Christ" (the Life of Christ) courses in your veins, quickening into perfect Health.

For in your new Manhood the Omnipotent CHRIST *lives you.*

"I live; yet not I; CHRIST, liveth (in) me."

VIII

THE SECOND STEP: — UNFOLDMENT IN WISDOM UNTO MANHOOD

"And the Child grew and waxed strong, filled with WISDOM; and the Grace of God was upon him."

"And when he was TWELVE YEARS OLD they went up to Jerusalem after the custom of the feast."

"After Three Days they found him in the Temple, sitting in the midst of the Doctors." — Luke 2: 40, 42, 46.

"This is My BELOVED SON, in whom I am well pleased." — Luke 3: 22.

AS under the Mosaic symbology we traced the orderly unfoldment of the Spiritual Consciousness through its successive Six Steps unto its fully illuminated manifestation, — so now under the more forceful symbology of the life of Jesus the Christ, as a Living Allegory, we advance in the Spiritual or Christ-Consciousness from its Initial Step of Conception and Birth to the *Second Step*, the WISDOM Period of that Evolution, — "unto the

measure of the Stature of the fulness of Christ" (Eph. 4: 14).

When through Wisdom the Christ-Stature is attained, then and not till then may you receive the Spirit's Baptism, in which you will receive the revelation of Son-ship. You cannot receive this by going in your own way; but only after a suitable unfoldment through Spiritual Wisdom.

Our First Step in this evolution was the springing up in Consciousness of a New Principle — a Divine Idea, before unknown (because of a higher plane), which filled the whole Consciousness with a supreme delight, a joyous satisfaction.

This new-born Infant Idea, Spiritually conceived and born to Consciousness, so pure and delightful in its appearing in the mind, you will lovingly cherish and tenderly care for during its incipient stage of manifestation in Consciousness; and because it is so pleasing to your quickened Spiritual sense, you will carefully guard it against every danger from your own unregenerate thoughts, until it shall unfold the WISDOM of God in Consciousness, — even unto the "Stature of Christ."

Do not for a moment imagine your supreme attainment is reached because you have the joyful

experience of the New Birth. Through unwise teachers many have made this mistake, and thus dwarfed their unfoldment. In your joy do not think you have nothing more to do because the Christ is born. You have but entered the "Way" of a course of unfoldment, whose purpose and ultimate end is the Spiritualization and regeneration of both soul and body.

This wonderful Child is committed to your care, and now becomes your charge; and your Spiritual unfoldment will depend on your fidelity to this charge. But with a fixed purpose to be true to the monitions of the Spirit, you may rejoice at the glorious prospect of this unfolding unfoldment, with great expectations from the opening vistas before you.

But Intellect does not readily receive the Christ. It is so completely occupied with things of this objective life that "there is no room for him in the Inn." Yet in the stillness of the night — when Intellect is quiescent — in the subconscious mind — close to the instinct nature, where innocence is found, — among the beasts — there is the Christ brought forth to Consciousness.

Here in the Inner Love Centre, where Mother-

hood dwells, he is joyfully received and tenderly cared for. Yet there are whole realms of the mind still unawakened, in utter darkness as to this New Light now dawning. In this region of unregenerate thought Herod is King; and here he rules with a rod of iron.

At your "Judah" Centre you are now enlightened, and your better nature is sure to triumph. It is no longer the Carnal Will by which you are to be governed, but the Spiritual Will. Because the Christ is begotten of Love, and Love is wedded to Wisdom.

Your tender motherly Understanding (Mary) and your fatherly Will (Joseph) are called upon to give their sincere devotion and faithful protection during the earlier period of this beautiful Christ Life. For in your heart of hearts you are really in love with Truth. For there is always something intrinsic in it which commends itself. Somehow you know it instinctively. Therefore you will surely shield it from Herod's cruel hand.

By the New Conception and New Birth you enter upon a New Life for the unfoldment of a New Manhood, — Manhood of a higher type — Christ-Manhood — Regenerate Manhood.

In this Second Degree, the Youth Period of your Christ Manhood, you are to develop Wisdom and Understanding in order to receive the "increase in Stature" of that Manhood. Therefore to seek and appropriate Wisdom is the first duty of every Christian, since there is no soul growth possible without it.

"There came Wise Men from the East to worship Him."

From the mysterious "East," the source of Light — from the Spiritual and not from Intellect, will come to the renewed Consciousness a greater Light and higher Wisdom than Intellect knows anything about.

It is Spiritual Wisdom — true Wisdom — Divine Wisdom — Wisdom not contained in books nor taught by man, — beyond the wisdom of the world. For "the wisdom of the world is foolishness with God." Genuine Wisdom brings to the mind illumination — like the ushering in of a new Day, its wonderful Light dispelling the deep darkness of unregenerate Carnal Mind. Therefore the coming of the "Wise Man" represents the coming of the Light of Truth to the mind, — bearing its rich "gifts of gold, frankincense, and myrrh,"

representing Love, Joy, and Peace. For Love is the "Gold," Joy the fragrant "Frankincense," and Peace the soothing "Myrrh" of the Christ-Consciousness.

The right of Circumcision administered to the holy Child symbolizes your own act of consecration of this beautiful Christ-Principle as your own highest Good — your own Salvation. For Truth is the principle of Salvation; and Christ is Truth; its name is "Jesus," which means Saviour.

The murderous Herod's hostility shows the rebellion of Carnal Will, king in the realm of Carnal Mind, at the suggestion that a greater King has appeared in the Conscious Mind. He will not readily concede the supreme authority of the Spiritual over the Intellectual; he will not recognize this rising King of the Jews. He trembles at the thought, that Carnal Will must lose its kingdom, and submit to the reign of the Christ. For Carnal Mind is always afraid and envious of the Spiritual, because it stands condemned before it. "This is condemnation, that Light has come into the world."

Carnal Will, if it were allowed its way, would exterminate the Christ from Consciousness. This

is the "chemicalization" which takes place, when the condemning Light of Truth shines upon the guilty conscience. "Herod seeks the young Child to destroy it." How bitterly men sometimes fight against the Spirit's working in their hearts! But the Infant Christ, being safely enshrined in your Love Centre, and consecrated as your own Salvation, you will surely shield from Herod. For this purpose you "go down into Egypt." That is, you begin to use your Reason in defence of the Christ. For the wisdom of Intellect is the "Wisdom of Egypt;" and Spiritual Wisdom is not yet unfolded; it is but in its Infant stage. Every new convert is very enthusiastic in the use of Intellect in defence of the Christ, — which is very proper. It is the natural order.

But Intellect is to be ultimately redeemed by the Christ-ing of the mind, after you have "gone into all the world, and preached the Gospel to every creature" of subconscious mind. For all things are occurring in your own Microcosmic world within.

When Herod dies — when this chemicalization subsides — you "arise, and go into Israel." For true Spiritual development you are called out of

Egypt, — to increase in Spiritual thought — delivered from the domination of Intellect. By meditation on the Christ you shall know True Wisdom. Through meditation you begin to live from the Spiritual; so that the Spiritual becomes natural to you. This is your higher natural, where for Spiritual Realization you do not need to cast your thought in the mold of intellectual formula — "Out of Egypt have I called my Son."

You are now advancing in the Christ Life in the true way, — that of meditation, — and you therefore "wax strong in Spirit, filled with Wisdom." Through meditation you reach a new state of Consciousness, unfolding Wisdom beyond the conception of Intellect. Having established the meditative habit — dwelling in contemplation of the Christ within — the "Wisdom of Egypt" no longer dominates you. Intellect is held in abeyance, that you may continually hear the voice of the Spirit and be led in Wisdom's way. This is your call out of Egypt.

Having been well fed and nourished on the Spiritual pabulum or "sincere milk of the Word," you are advancing beyond the Infant stage of the Christ-Consciousness to the Youth Period. The

fulness and completeness of this Wisdom unfoldment is indicated by the mystic expression, "TWELVE YEARS OLD."

In the Scriptures "Twelve" is a great mystical number, always referring to Spiritual things, as "ten" refers to human or natural things. On the Spiritual plane it must never be taken literally or numerically. It is the number of fulness or completeness, and denotes *All* — the fulness of some principle named in the text. As the principle named is "Wisdom," it signifies that in this stage of progress all things of Wisdom are open to you to be manifested to your understanding through the demonstrations of experience. In all this you are most truly "about your Father's business."

In the interpretation of all inspired writings the Spiritual sense requires the elimination of Time and Space from thought, that the full Spiritual experience may be Now and Here, having neither to be waited for nor journeyed to. For the Kingdom of Heaven is neither past nor future, near nor far. It is Now and Here — "nigh thee, and in thy heart and in thy mouth."

Now, as the Youth period extends to Manhood, and is the time for gaining Wisdom on both the

planes of Intellect and Spirit, so in this Consciousness *all things of Wisdom* ("12") are unfolding you to your Christ-manhood, or the "Stature of Christ," which is "*Thirty Years Old.*" The Soul after being fed on *all things of Wisdom* ("12") unfolds to the "Stature of that manhood" ("30").

By means of the fulness of Wisdom ("12") you arrive at the fulness of Manhood ("30"). In the language of symbolism there is no chasm or hiatus between the mystic "12" and the mystic "30." This is the reason the allegory of history is silent concerning the interval of time between *twelve* and *thirty* years. For symbolically speaking there is nothing to be stated, for the "12" of Wisdom carries you to the "30" of manhood. Or "12" extends to "30" in the language of symbolism. Time is not to be considered.

There is also a very sufficient reason why "12" is used in the one case and a multiple of "10" in the other. For what *ten* signifies on the natural plane, *twelve* signifies on the Spiritual plane. Always "10" and its multiples refer to things human, while "12" and its multiples refer to things Spiritual. Also the half of "10" (5)

stands for the sense man; and the half of "12" (6) for the Spiritual Man (of six senses).

We may now construct a numerical formula or equation to symbolically represent the Atonement — the reconciliation of the Human with the Divine: $3 \times 10 = 6 + 2 \times 12$. Here by means of the divinizing power of the Trinity number (3) the human ("10") receives a transmutation, so to speak, by multiplication; so that thereby the human ("10") becomes the equivalent of the Divine ("12"). For "10," through multiplication by the Divine number "3," the number of the Trinity (3×10), receives a Divine value through the divinizing power of the number "3;" and $6 + 2 \times 12$ stands for the "Stature of Christ," its Spiritual equivalent. This is saying that the human, when spiritually transformed, becomes Divine. To explain further:

The Divine Self (the Christ within) is the "Elder Brother" of the Human Self; and the "Elder Brother" always receives a "double portion" (2×12) of Divine things. Hence we may say: The Divinized Human (3×10) equals the Spiritual Man ("6") with his "double portion" ($6 + 2 \times 12$). Therefore the equation

$3 \times 10 = 6 + 2 \times 12$ represents man's at-one-ment with the Divine through unfoldment in Wisdom, giving him the "Stature of Christ," — the Divine Humanity.

When this "Stature" in consciousness is reached, then and not till then will follow the Spirit's Baptismal enduement and illumination, with the consciousness of the Divine approval and the revelation of Son-ship: "*This is My Beloved Son, in whom I am well pleased.*" This is the climax of the Second Step in Regeneration, — the Human arriving at the *consciousness* of its Divinity, and receiving thereby a great illumination through that revelation.

The "144,000" who stand with the "Lamb" on Mount Zion, having the Divine Name in their foreheads, singing the song none else could learn, who are "Virgins without blemish," mentioned in Rev. 14th, is another illustration of numerical symbology for picturing the redemption of the "10" in the "12," in their multiples, to portray the *perfect Salvation of the individual*, rather than so many persons saved. Here the cube of "10" (1,000) is multiplied into the square of "12" (144), making 144,000, thereby uniting and

blending the Human ("10") with the Divine ("12"), symbolizing the union and absorption of the Human in the Divine. For Salvation is the Redemption of the Human ("10") by the evolution of the Christ ("12") in Consciousness.

Numbers are a part of the great symbolic system of the Scriptures, since every Hebrew word has a numerical value. It was the idea of Pythagoras, that there is mathematics in everything; that everything is capable of being expressed in mathematical formula.

Therefore it is reasonable that there should be a Spiritual significance to the numbers of the Bible, since they are a part of the great symbolic system to represent spiritual things.

Further, to show that "Twelve Years Old" refers to unfoldment in Wisdom, it will be noted that the Youth, Jesus, was found "sitting in the midst of the Doctors, both hearing and asking them questions." Not that he is dispensing profoundest intellectual Wisdom, as some would have us think, but "hearing *them*," — listening to *their* Wisdom, — and "asking them questions;" like any inquiring mind searching for Truth. For this is the Human Jesus unfolding the Divine

Christ within himself. Only in the light of the unfolding Christ can we properly question the formulæ of Intellect; because her statements are never exact and Absolute Truth. They are simply human opinion.

In Metaphysics this is all an inward experience. The learned intellectual "Doctors" are there, proud of their boasted wisdom; and the unfolding Christ is there in his meekness. Thus the individual is getting glimpses of that transcendent Wisdom, of which the world knows nothing. These glimpses "astonish the doctors."

Every one who is unfolding the Christ "sits among the doctors," searching for the CHRIST-WISDOM in the Youth of his unfoldment. Truth is what he is seeking; and Christ is Truth.

"WISDOM is the principal thing: therefore get Wisdom; and with all thy getting get Understanding; exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her; she shall bring to thy head an ornament of grace, and a crown of glory shall she deliver unto thee" (Prov. 4: 7-9).

This lesson treats of Wisdom. It is the Wisdom Degree of our evolution. In this Degree we

apply ourselves to the study of the Ideal and the Absolute, the Spiritual and Metaphysical; that we may "increase in Wisdom," and attain to the "Stature of Christ."

Unfolding Divine Wisdom, we must become the teachers of the "Doctors" of the mind. For Intellect is in darkness respecting Spiritual things, and must be enlightened by Christ, the great Light-bearer, that its redemption may be accomplished by the Christ.

Wherefore we shall attempt to express our Spiritual Ideas in intellectual terms, to intellectualize our Spiritual Conceptions, — and thus to spiritualize Intellect.

The learned "Doctors" must now listen to the Christ.

Deductive reasoning is the only form suited to this work. For as our highest Ideal is God, the Absolute of Being, we will make this our starting point in deductive reasoning. Then we will proceed to carry this principle of absolute knowledge into the intellectual formula of the syllogism, thus intellectualizing our Spiritual Idea, whereby the Christ — the Spiritual Ego — becomes the teacher of the "Doctors" of the mind.

In our search for highest Truth we have, in our Mosaic Course, declared that God is the One Great, Underived Original Principle or First Cause, — the Supreme Reality of all things visible and invisible in the universe, — the One and Only — the ALL.

To this Original Being, Omnipresent, Omniscient, and Omnipotent, we gave other names, to express some quality or attribute of the Absolute, such as "Good," "Love," "Truth," "Life," etc.

Now, in forming our Syllogism for deductive reasoning we lay down

our Major Premise, . . "God is Good," and
our Minor Premise, . . "God is Omnipresent;"
whence follows the inevitable Conclusion, . Good is Omnipresent;
and the equally necessary Corollary, . . Evil is nowhere present.

Indeed, if God is Good, and the Good is everywhere in the Omnipresence, where in all the universe can we find a point in space for Evil to be? If the Omnipresence is Good, then the Good is ALL; and there is nothing but Good, as our syllogism has demonstrated.

Good is the eternal, positive, indestructible Reality. Evil is the temporal manifestation of the Negative, suppositional Contradictory of Reality, — the illusory Unreality, which like every Lie vanishes with the realization of its falsity.

It is one of the basic rules of logic, that of two Contradictories but one can be affirmed. The other must of necessity be denied and rejected. Therefore the Contradictories, Good and Evil, cannot both be Realities. If we affirm one, we must deny the other.

Again we lay down

our Major Premise, . . "God is Love," and
our Minor Premise, . . "God is Omnipresent;"
whence follows the unavoidable Conclusion, Love is Omnipresent, and the equally necessary Corollary, . . Hate is nowhere present.

In the realm of unchanging and eternal Reality Hate is another false claimant, an "appearance," which appears, but *is not;* because in the realm of Reality it does not even appear.

Again we lay down

our Major Premise, . . "God is Life," and
our Minor Premise, . . "God is Omnipresent;"
whence follows the unavoidable Conclusion, Life is Omnipresent;
and the equally necessary Corollary, . . Death is nowhere present.

Indeed, if Life is God, the only presence and Reality, then Death, although an "appearance" in consciousness, has no *real Entity*, and therefore *does not exist.* For in the Divine Consciousness *it is not.* Having only the characteristics of a false claimant, it is the Giant Falsity, the stupendous Lie of the Human Consciousness, which through the unfoldment of the Christ in Regeneration must disappear, first from Consciousness, then ultimately from manifestation.

This is the Great Victory, which shall be ultimately achieved. "The last Enemy that shall be destroyed is Death."

Everything Real Is by reason of God, its soul and basic Substance. Therefore the hypothetical negatives, Evil, Hate, Death, etc., not having Being in God, must be unreal, transitory, and illusory. They are real only to a consciousness

which is itself unreal. It is because men are in this false Consciousness that they have a distorted, astigmatic vision of things, and regard these negative unrealities with great seriousness, and fear them, and suffer accordingly. But Realities are never to be feared. There is nothing in them of the nature to awaken fear, which only springs up in the darksome realm of illusion, — never in the realm of Truth.

Men will not say that "Life is not worth the living" when they recognize Divinity within themselves, and understand that Life is God. That very recognition and understanding is the first step out of the darkness into the clear sunlight, where shadows do not obtain. In the realm of Reality all things subsist in God, the unchanging Good — the very Substance of Reality.

"I am God; beside Me there is none else."

That other God, which has been worshipped by Carnal Mind, called "Evil" and "Devil," men have fallen down before in abject fear of its supposed malific power. Yet, like all false Gods, it has no existence, Reality, or power, except what Carnal mind has attributed to it. Indeed, we seem

to have had two Gods, a good God and a bad God. In this we have been continually breaking the First Commandment. Idolatry is the acknowledgment of another power beside the GOOD. To exalt Evil to the dignity of Reality is to make it a God. Like all the false gods of the so-called heathen, this Evil-God, or Devil-God, is an artificial creation of Carnal Mind. "GOD is ONE," is the fundamental conception of the Hebrews.

We will here repeat our definition of God, as given in the Mosaic Course, which, it must be remembered, is but *our* conception.

GOD is { Being, Mind, Spirit, } { Life, Truth, Love, } { Principle, Substance, Will —, —

Omniscient, Omnipotent, Omnipresent;—The Triune Creative Principle of Being—FATHERHOOD, MOTHERHOOD, and SONSHIP; — in Unity embracing a Trinity of Trinities; The Universal, Unchangeable GOOD; The Reality of both "The Manifest" and "The Unmanifest;" The All-embracing, All-causing, All-sustaining INFINITE ONE.

"The All-embracing Infinite One" is necessarily *all that is.*

Hence there is no Life, Being, Mind, or Substance but God.

We must realize the one-ness of Life, Being, Mind, and Substance, if we would evolve out of our unsatisfactory situation into the serenity of the Divine Consciousness.

It is not strange that we have had discord and confusion all the way along, with two opposing and contending forces besetting our path. We have had two opposing Beings, two opposing Lives, two opposing Substances, two opposing Minds, two opposing Principles. Oneness with God in Spirit, Being, Life, and Substance must be realized.

We must know how to say, "I and the Father are One" scientifically, if we would know "the height and depth and length and breadth" of the Christ-Consciousness.

When we are able to realize that in God's true Creation there is nothing opposing or to be opposed, there will come to the mind "The Most Great Peace" — "the Peace of God, that passeth understanding." God's Peace is the peace of the Great At-one-ment.

The Great Atonement is accomplished by the

recognition of the CHRIST within, as the "Mediator between the Two," whereby the Two become One, making the *at-one-ment.*

Through the Mediator within (the "I-Am") you may know the great "I-Am-that-I-Am," and find the two are One. The realization of perfection, which comes through conscious one-ness with God, is Salvation. Your problem is one of realization. It is not to strive to be, but *to be;* not to strive to be Good, but to recognize your own Goodness; not to strive to be holy, but to recognize your own holiness; not to strive to be healthy, but to recognize your own health. For in Being and Essence you are already what God is.

Thus in the Wisdom stage of our evolution *all things of Wisdom* are unfolding to our unfolding minds; whereby we find ourselves consciously enlarged in Spiritual "stature;" until we find ourselves in the state represented by another mystic number — "30" — "thirty years old," — the "Stature of Christ."

In the fulness of the Christ Life new possibilities are opening before us; greater and still greater things are awaiting us; a still more glorious life

opens to our consciousness, as we press forward in the Divine Way.

The unfolding Christ has brought us to the very portal of the Kingdom, the beautiful glimpses and foretastes of which lead us to repentance. Out of the silence of the soul the voice of the mystical "John" is heard saying: "Repent, for the Kingdom of Heaven is at hand."

This outcasting of every thought inimical to the Christ "prepares the way of the Lord." The Baptism of repentance is the peculiar work of "John" in every heart intent on making the great demonstration. This is the voluntary rejection of sins of thought, word, or deed, that nothing but Righteousness in consciousness may remain. "Every one that hath this hope purifieth himself, even as he is pure."

When in this Wisdom Degree you have rejected every old false race idea, and have washed the mind of its impurities in the "Jordan" of Spiritual thought, then will the Spirit of Truth bring its message of peace, and fill you with the glory of the revelation of your True Self. "*This is My Beloved Son, in whom I am well pleased.*" This is the Spirit's revelation to your soul.

But while this fact you had before accepted in an intellectual Way, it could not be Spiritually understood, without the Spirit's revealing.

You now stand on the high eminence of Spiritual illumination, with your True Self revealed to yourself. But you are not to stop here; for the goal of Spiritual evolution is not yet reached. You must descend from this high eminence of illumination to the plane of practical life, there to demonstrate in practical experience all that the Spirit has revealed in the mount of Spiritual exaltation, before it can be a matter of your own Consciousness, before it has value in your own unfoldment — before it can be *your* Wisdom.

Therefore you are to prove that you are a Son of God, in the arena of life. You must be tried and proved in the next lesson.

"Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting."

The student who desires this unfoldment of the Christ in Consciousness will find it helpful to repeat the meditation of the last lesson at the close of this and the lessons following.

IX

THE THIRD STEP: — OVERCOMING — "THE WILDERNESS"

"Then was Jesus led up of the Spirit into the Wilderness to be tempted of the Devil. And when he had fasted Forty Days he was afterward an hungered." — Matt. 4: 1, 2.

In the First Step was shown the law whereby the Divine Thought or Idea is brought into expression (or rather is born into material manifestation) to be the one universal law governing every form or manifestation of life, whether Vegetable, Animal, or Spiritual, — One Law universal and indispensable, operating without exception on every plane of God's world of manifest expressions.

In the story of the "Immaculate Conception" and Birth of the Type-Man, Jesus is represented in objective symbol the esoteric experience of the individual as he begins the unfoldment of the Christ in Consciousness. For all things in the objective world have their correspondence in the subjective experience. Thus we have the process of

the Conception, Birth, and Unfoldment of the Spiritual Idea in the individual Consciousness, with the various stages of development of a Higher Consciousness.

The Higher Consciousness sought we call by such names as, the Christ Consciousness, the Spiritual Consciousness, the God Consciousness, the Cosmic Consciousness. Different writers use these various terms for the same thing. This Conception is a definite, Divine IDEA conceived in the matrix of the Human Consciousness, which when unfolded to maturity becomes that Diviner Consciousness which makes you a "New Creation in Christ Jesus."

Theology has accepted this one case of a birth out of the usual order, because it affords a correspondent symbol of the True Immaculate Conception of the Christ in Consciousness.

But if we grant the existence of the one case, by the same law we may expect to find it confirmed in other cases. Accordingly we have the birth of John the Baptist told in very much the same terms, the birth of Isaac, "when Abraham was an hundred years old!" and "Sarah past age!" and the birth of Samuel, as well as the

birth of the Shunamite woman's son. In each case there is mentioned an insurmountable impediment; and we are not told that the impediment was removed; but rather that the impossible took place, notwithstanding the insurmountable impediment. And how? By the coming in of a Higher Law to beget and bring forth a higher type, — a law which must have been operative from the beginning of Creation (if creation ever had a beginning), — a law making Differentiation possible for the evolution of the species, — a process in which Divinity is always the prime factor, and without which there could be no evolution by differentiation. Wherefore a Higher Type is the inevitable result. And thus we see the One Universal Law, whereby Man has evolved from lowest types by many Immaculate Conceptions, which our retrospective glance may recognize in the different races.

We have now found the Great Law for the Birth of a Higher Consciousness when the mind becomes a receptive and adapted matrix for the Spiritual Germ or Divine Idea. Regeneration is thus seen to be scientific in principle, because we understand the Law of its operation. There is nothing unnatural or miraculous when we know the Law.

Having received the Spiritual Conception, in our hearts we cherished this beautiful Christ-Idea, or Spiritual Germ, until we felt the "Quickening Spirit," the first sure sign of a New Life within. Then abiding in the secret place of the Spirit, we were able to sing Mary's Song — for the Soul is Mary: — "My spirit hath rejoiced in God my Saviour." "While shepherd-like we watched our flocks" (pure, innocent thoughts) "by night" (darkness of unregenerate mind) the joyful Annunciation reverberated in consciousness: "In the City of Love (David) CHRIST is born today; Glory to God in the Highest."

We studiously nurtured and guarded this Royal Child of Consciousness, until we consecrated it as our own Highest Good and choicest Spiritual treasure. This Consecration corresponds to the rite of Circumcision.

Then in our Second Step we advanced through the Wisdom Stage of our Christ-unfoldment — the "Twelve Years Old" period, where we "increased in Wisdom and Stature," until Wisdom had ripened us into the fully matured Christ-Consciousness. Discerning then the beauty, loveliness, and desirableness of the dawning Kingdom of

Heaven, we heard the voice of "John" within calling to us, and bidding us cast out all things of thought inimical to the Christ, who comes with his "fan in his hand," to blow away the chaff of error, and to "gather the wheat (of ripened Truth) into his garner."

John is the highest faculty of the Natural Man, — the moral sense which, if heeded, always calls to repentance, which thus "prepares the Way of the Lord."

To our hearts thus purified and prepared, the Spirit revealed to us the highest fact of Being, namely, that we are God's "Well Beloved Son." This is the Spirit's revelation of yourself to yourself — of the Higher Self to the lower Self — the Son of God within made manifest to Consciousness. What had been before dimly perceived by Intellect, and not understood, is now clearly revealed — Spiritually known. "The Spirit itself beareth witness with our spirits, that we are Sons of God" (Rom. 8:16). Only by a revelation can this high Truth be known. Intellect cannot reveal Spiritual Truth, neither can it know it from itself.

This inner knowledge, the first step in Spiritual

Wisdom, must come by a revelation, and in no other way. Yet this is not a demonstration.

The revelation is the Spirit's work; the demonstration is yours. "If thou be the Son of God, thou must prove it by every overcoming," must have been the way the Master reasoned as each temptation was encountered; or else the wily tempter would not have made use of this formula, as if to take him on his own ground, and lead him into the sin of presumption. This is not saying that the tempter was a personage. No, the tempter and the temptation are both within. For the lower nature is always the tempter. There is a duality in consciousness until the completion of Regeneration, which restores the lower nature to the pristine purity of the higher nature.

Every one must prove his Son-ship by overcoming like a Son, silencing the clamoring of the lower nature. For what the Spirit has revealed to you, you must demonstrate to yourself, before you can be enriched with Wisdom from that experience. Overcoming is the work of this degree. There is no growth or unfoldment without it. Without temptation there is no virtue even.

The first active movement of the conscious mind

is to choose or determine. The next is to put that decision into execution by means of the Will. And this action of Will implies and requires force; and force implies something to overcome, — opposition, hindrance, resistance, — something to be mastered or achieved. Every victory, achievement, or attainment is won at the price of effort or struggle.

Either you must be a conqueror or be conquered. There is no neutral ground. Your own growth and unfoldment require a victory. You are a king, and must conquer. Otherwise you lose you kingdom.

There can be no moral virtue without a victory over temptation. There can be no moral quality or character without the "Wilderness" experiences. You must either win or lose in this battle Royal. The "appearance of evil" must be overcome by Good, before the Good has any quality of Goodness for you. The overcoming of the Contradictory of the Good reveals the quality of Goodness in the Good.

Otherwise the Contradictory not overcome would appear to be the abiding Reality, the thing

of virtue. Yet its quality and real character must afterwards be re-determined by its fruits.

Therefore Temptation is Good — not evil. If properly handled, it must not be treated as reality or even as an evil. For if you see in it Reality, a foe "worthy of your steel," you will be in great danger of falling under it; you will be engaged in uncertain warfare. In its proper use it is a means for unfolding your powers, for proving what kind of stuff you are made of, of demonstrating your worth, your virtue, your Sonship, your Divinity. For without testing, without overcoming, without demonstration, there is no conscious power, virtue, or dominion. All possible things are waiting for the victor. "He that overcometh shall inherit all things." All true greatness comes through winning victories over self.

Do not in extenuation of your failure complain that your temptation was too great, greater than others have to meet. You have nothing to do with another, nor he with you. You stand alone in every temptation; and your loving Father "will not suffer you to be tempted beyond what ye are able to bear; but will with the temptation also provide a way of escape." Therefore remem-

ber this: *The measure of the temptation is the measure of your power to overcome.* In God's world all things are evenly balanced. Wherefore "All things work together for Good" — to those who see the Good in all things. You are always equal to the emergency, and always have free choice.

Temptation is a means to a great end — that of bringing out your greater faculties and powers. With a fixed purpose you will win. You may "rejoice and be exceeding glad" as you see your opportunity to become strong by overcoming the present stress, — knowing that your Heavenly Father careth for you all the while, and has given you strength equal to your day; and knowing, moreover, that the measure of the emergency is the measure of your powers — then why should you falter? Why not rather rejoice at the prospect? Listen to James: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of Life."

Thus temptation is beneficent, opening to the wise man the way to the highest things. Holland says:

"We rise by what we have put under feet,
By what we have mastered of greed and gain,
By the pride deposed and the passions slain,
And the vanquished ills we hourly meet."

You cannot be overcome against your will. Your will is supreme. You are always the King in your kingdom. If, then, you fall under temptation, it is because you have so deliberately chosen. In your kingly manhood or queenly womanhood you wield supreme powers, omnipotent within the sphere of your activity. But once having yielded your will, once having discounted your omnipotence, you have weakened yourself in your kingdom. But by every success gained, by every victory achieved, you strengthen yourself in your kingdom.

The fact is, we do not know the majesty and power of our Divine manhood until we have demonstrated it to ourselves by overcoming. Omnipotent powers lie dormant in us, only awaiting our demonstration.

We do not know Virtue until we have made the demonstration. For in simple innocence there is no virtue. To meet temptation and conquer it brings out your virtue, which is always waiting to

be demonstrated. It had been slumbering within among the possibilities of your being, waiting your demonstration, before it could be yours consciously. Do not undertake to overcome by quarrelling with yourself, by fighting or resisting any department of your nature. That is the human way. But Jesus has shown us a more excellent way — the way of non-resistance — "that ye resist not evil." By non-resistance the Lie disappears.

Again James says: "Count it all joy, when ye fall into diverse temptations." Why? Because "the trial of your faith worketh patience" — worketh virtue.

Every force in the universe is God-force. Then you may thank God for your passions; they are Divine forces. Their highest use is found in their conservation. Here they give great power either in the direction of physical, intellectual, or Spiritual activities. They are the stored-up energy, which will not desert you in emergencies. When we recognize God in them, there will be no evil to resist. God is Good in all his manifold manifestations.

When you recognize God in everything, then everything will have a blessing for you. Every-

thing is transformed to us when we change our thought toward it. Evil disappears with non-resistance. Evil left to itself destroys itself.

Why! the Good itself must be worked out in demonstration before it is proven Good, before it is *our* Good. In this unfoldment we are to grow out of the consciousness of Good and Evil into the Consciousness of Good, — the Evil having disappeared through the recognition of Good in everything.

To the victorious there is no evil. Everything he encounters contributes to his advancement, and thus proves itself Good to him.

But he who falls under temptation has plenty of evil; because he believes in the Reality and Power of Evil.

While solving these problems the Master Metaphysician and Master Demonstrator "fasted forty days" in the Wilderness. The "Wilderness" of the mind is the "desert place" (the silence). All true fasting is in silence.

By fasting, the greatest victories are won in the silence. Fasting from food is a means for purifying the flesh, and is usually found profitable in purifying the blood and lymphatics, and clear-

ing the brain, — thus giving better health, keener senses, brighter intellect, and keener Spiritual perceptions.

Spiritual fastings are means for purifying the consciousness. Abstaining from food is the external correspondent of true fasting. True fasting is abstaining from feeding the soul on impure, carnal-mind thoughts; while all the powers are concentrated on eternal principles of truth and righteousness. In other words, it is persistently excluding from the mind the "mortal-mind" idea of things, and as persistently adhering to the Spiritual idea.

Fastings of this kind continued an hour, or several hours, carry one into the higher altitudes, where the mind receives an illumination with Spiritual realization. When all the confusions of the mind are dissipated, the inharmonies of the body begin to disappear. For in the realization of pure Spirit there is no inharmony. Not only for the purifying of the consciousness is fasting necessary, but in the healing of the sick it will often be found that "this kind goeth not out save by prayer and fasting," as Jesus said. There must be a persist-

ent fasting — abiding in the secret place, "until the shadows be overpast."

Regarding the "forty days," there is a mystical meaning to "40." Its factors are 4 and 10 — 4 × 10; and 10 is the number that denotes *All;* because all significant numbers (1 to 9) are contained in it. When multiplied by 4, the number of the square, it signifies all in completeness; because the square is a perfect figure with 4 equal sides and 4 equal angles. The number "40," then, denotes a completed and perfected experience, without regard to time. Therefore in order to a perfect unfoldment it is necessary to have a full and complete "Wilderness" experience before we are capable of the full realization of the Christ in Consciousness.

To be "tempted of the devil." The "devil" is not an external foe. It is the Carnal nature — the unregenerate Carnal Self, always the enemy of the Spiritual Self — the "satan" you must overcome and cast into the "bottomless pit" of unreality — nothingness. "Every man is tempted when he is drawn aside by his own lusts and enticed," James tells us.

To unfold the Heavenly Man the allurements,

temptations, and illusions of the Carnal Self must be overcome. This is the work in the "Wilderness." For the mind is a "Wilderness;" because unknown, unproved, and undeveloped. But when this work is finished, the "Wilderness" disappears. This Spiritual discipline makes it "blossom as the rose."

The great host of carnal-mind thoughts, enemies of the Spiritual, are in the Old Testament represented by the "Philistine host;" and "Goliath" is the personification of the whole. The slaying of Goliath by the demonstrator, "David," represents the vanquishing of all our evil thoughts, by disposing of the fictitious "devil" of Carnal Mind's creation. When this is accomplished there is no enemy; for "the Philistines fled."

It was the same terrorizing, braggart Giant Jesus met in the Wilderness, — both Wilderness and Giant being within his own breast. The one is symbolic of the other; and both are symbolic of our own experiences. It is your own wilderness, your own devil, your own victory.

In the two allegories there is a striking parallelism. The one defied "David," a type of Christ; the other defied Jesus, the demonstrator of the

Christ. Each antagonist presented himself "forty days." In both cases the victory was absolute, and there remained no enemy.

In our "Wilderness" mind what is this terrible "Philistine" Giant Idea or false belief of carnal mind, embodying the whole host of our evil thoughts as a champion? It is manifestly *the idea of Reality in Evil.* For when we have slain this "false accuser," when we have ruled out the idea of Reality from Evil, it will have no Substance, and must disappear, with the whole host of falsities.

There is an eternal and indestructible Substance to all Reality, because it is Divine. But Evil, having no Substance of Reality, must vanish from consciousness the moment we discover that it is but an empty illusion of the Carnal Consciousness.

If you would be free from the power of evil, you must know its unreality — its nothingness; that it is simply a false claimant, — a "liar from the beginning, who stood not in the truth." Then if Evil has no standing in the realm of Truth (Reality), then it belongs in the phantasmal realm of falsity. It has no standing. It is wholly an Illusion and a snare.

Every man has his "wilderness," which involves

more than what is called temptation. It covers the whole realm of misconceptions and illusions, in which lurks the "Lie" of the mortal consciousness, — the "satan that deceiveth the nations."

By fidelity to Christ, the Principle of Reality and Truth, we shall be able to work our way out of this Wilderness of undetermined values into the clear light of understanding, where misconceptions and illusions do not obtain.

According to Plato's allegory, all mankind are chained in a rocky cavern with their faces to its mirror-like wall and their backs to the cavern's mouth; so that they never saw objects, but only their reflections. And they could only be freed from this imprisonment by their own exertions, arousing their will sufficiently to break their chains; and then, by turning around to the light, for the first time behold real objects instead of their reflections.

Plato's cave is the sense consciousness, where we are bound by the beliefs of the race, — forever mistaking illusion for Reality, shadow for substance. We have depended on the eye, which has never seen Realities, because they transcend the plane of the senses, which therefore cannot cognize them. Realities belong to a plane higher than the

senses, where the Spiritual faculties have full play. This has ever been the teaching of the Philosophers and wise men. This emancipation does not come without an effort. "Who would be free, himself must strike the blow." Whatever you would acquire you must pay the price of. Things without price are worth nothing.

Truth is never to be found at the "bargain counter;" "its price is above rubies," said the Wise man. It is a thing of eternal duration and priceless value; and the full price must always be paid. Sometimes it costs us very bitter experiences, a great price. When you have found Truth, you have found Christ, the Saviour of the world. Only the Spiritual man can know the Spiritual Christ; and only the Spiritual man knows Truth. The man of five senses takes cognizance of "appearances," which he calls realities. But Realities are never seen with the physical eye. To understand the eternal verities of Being, the eternal Realities, we will not consult the senses; because Realities transcend the sphere of the senses. Only Spiritual senses are capable of cognizing Spiritual things.

The whole "Wilderness" story is a wonderful allegory, and never could have had a literal enact-

ment in all details. For we read: "Again the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them in a moment of time." Now, as there is no "exceeding high mountain" in Palestine, and as "all the kingdoms of the world" could not be seen from any mountain, ever so high, only the Spiritual sense can satisfy the story. The "exceeding high mountain" is a high altitude of thought. We must not think that only the depraved have temptations. There are planes of temptation corresponding to planes of development. The higher the development the higher the class of temptations. And so in "the exceeding high mountain" of Consciousness the overmastering temptation of an insatiable ambition may seize the mind, and give the character its severest test.

To carry out the purposes of an unscrupulous ambition men silence the voice of conscience, and refuse to listen to the voice of the Spirit. They "fall down and worship" the prince of this world, — the spirit of worldly power.

Temptations all come from the carnal nature. But through Regeneration that whole realm of carnal mind is to be redeemed ultimately, until

"the kingdoms of this world shall become the Kingdom of our Lord and his Christ." The "kingdoms" within are to be all restored to the one Kingdom of the Christ. The confusions and conflicts, tumults and wars raging among the discordant forces within shall through the regenerating power of Truth be brought into subjection to the Christ; so that in the final consummation "all shall know him from the least to the greatest." This will be the perfect at-one-ment, the ultimate end of Regeneration, which has been attained through overcoming.

Thus your Son-ship, so clearly revealed in the last lesson, you have now clearly demonstrated to yourself by mastering and overcoming "the world, the flesh, and the devil."

You have unfolded the Christ within, until you have the Consciousness of the Christ, where you are consciously one with the Father. Christ is now a matter of Consciousness to you.

In the previous lesson you attained to "the measure of the Stature of the fulness of Christ," and received the Spirit's witness and approval. Now you have demonstrated in experience all that the Spirit there revealed. Your Christ-hood now stands demonstrated to yourself.

X

THE FOURTH STEP: — THE DEMONSTRATIONS OF THE ADEPT

"The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor;

"He hath sent me to Heal the broken-hearted;

"To preach deliverance to the Captive;

"And recovering of Sight to the Blind;

"To set at liberty them that are bruised;

"To preach the acceptable year of the Lord."

"This day is this Scripture fulfilled in your ears." — Lu. 4:18, 19, 21.

EVERY prophecy has two fulfilments. The first is exoteric, the second esoteric. This prophecy of Isaiah was primarily fulfilled in Jesus; and its secondary fulfilment is in the Consciousness.

Accordingly "*This Day*" — the day or state of your present unfoldment — having taken the Three First Steps perfectly, and having demonstrated your Son-ship — you are to make the further and higher demonstration of the Spirit in

becoming the messenger of the Spirit in "preaching the Gospel to the poor," and Healing the Sick, — doing the "mighty works" in demonstration of your proficiency as an Adept of the Order of Christ — the Brotherhood of the Sons of God.

In the Path of the Adept, or *the Christ Way*, you have taken the Three Initiatory Steps in Regeneration, initiating you into the Christ-Conciousness.

The "First Step" was the Conception and Birth of the CHRIST in Consciousness; so that a "New Creation" in consciousness is begun.

You have begun the creation of your "New Heavens and New Earth;" which signifies that a New Consciousness is opening to you. The "Second Step" was the Youth Period, — the period of Growth in and through Wisdom. So you "increased in Wisdom and Stature," until you unfolded full Christ-Manhood — "the Stature of Christ;" in the conscious realization of which you received the Spirit's enduement or Baptism, where your True Self was revealed to you, after the renunciation of the Carnal Self (which is repentance).

Then the welcome plaudit, "This is My Be-

loved Son," reverberated in Consciousness. This was your initiatory entrance into the Christ-Consciousness.

The "Third Step" was the period of Testing and Proving. And it was here that, what the Spirit had revealed, you had to demonstrate to yourself in practical life by overcoming all things of the carnal nature in the realm of subconscious mind.

This was both an intellectual and Spiritual process, where you used Reason, Will, and Spiritual Insight to make the wise distinction between Truth and Falsity, Reality and Illusion. You found that temptations lose their power when you realize that both the tempter and the temptation are illusions of the Mortal Consciousness, having no real existence in the realm of true Being.

But notwithstanding the wonderful experiences of Baptism and the Wilderness, you are not yet perfected. You have still higher demonstrations to make before you realize the full glories of the Kingdom of Heaven, the principles of which shall govern your whole life.

The "Fourth Step" is where we take up the

subject of Preaching the Gospel of Salvation and Health.

Salvation is the perfect Restoration of the whole Man, Soul and Body.

We must do the "mighty works" in demonstration of our Adept-ship, — our proficiency in Spiritual Understanding.

Regeneration does not come from an intellectual assent to the doctrines of Christ; but from the practical application of those doctrines and principles to heart and life, — from living the life. The important question is not, how much of the intellectual formulæ of Truth we know, but how much we have appropriated and demonstrated. Thus the demonstration of Truth becomes a matter of great importance, as it is the index of our unfoldment. Every statement of Truth is demonstrable; else we have no guarantee of its genuineness. Hence we call every case of healing and every case of reform, through Spiritual means, a demonstration; because there is a principle demonstrated thereby. When you have healed a case of dyspepsia, what is the principle demonstrated? It is always the Principle of CHRIST in man. For according to this teaching you have claimed for your

patient that, because he is a Son of God, in the very nature of the Divinity in him he cannot be sick; that this dyspepsia is a false idea, a mere "belief" or illusion of the mortal consciousness, entirely foreign to the True Man, the Son of God.

If by awakening in him the consciousness of his Divine perfection you overcome this false claim of dyspepsia, then you have demonstrated your proposition that he is Divine. Dyspepsia was a false "belief" of a false consciousness, — and Truth recognized set him free. This was the demonstration of the principle of Truth. Jesus said, "Ye shall know the Truth; and the Truth shall make you free." How can Truth set you free? By the thorough appropriation of it, until you "know it." You have the demonstration of Truth by and through knowing it.

Before entering upon our work of preaching the Gospel of Righteousness and Health, we have important preliminary work to do. The preliminary work our Representative performed, before entering upon his mission, was the calling of his Twelve Apostles, saying to them: "Follow Me."

It is fundamental to the understanding of the

full value to us of the significance of the life of Jesus the Christ to know that his life was a typical or parabolic life — in all details a symbolic life, given to picture our Spiritual Course in Regeneration — the unfoldment of the Christ in Consciousness. This seems to have been what he had reference to, when he said: "I Am the WAY."

Since, then, the Christ is within, all experiences of the allegoric Christ, as manifest in Jesus, must have their Spiritual correspondence within, — all things of the Christ are to be found within, because "the kingdom of Heaven is within you."

We shall find the "Twelve Apostles" there. The Metaphysical "Twelve Apostles" of the mind are its Twelve Great Powers.

Before we undertake to advance further in the Christ Work, preaching the Gospel of Salvation and Health, we must call these Twelve Great Powers to "follow the ME" — the Christ within. Not until then are we following Christ *with all our powers.*

What are the Twelve Great Powers of the Mind?

We find the first five have place or expression on three planes of consciousness, Body, Soul, and Spirit, and the others on two planes.

THE METAPHYSICAL TWELVE APOSTLES.

I., — SIMON (one who hears) — obviously refers to the Sense of Hearing on the physical plane, to the fundamental Faculty of *Faith* on the Mental or Soul plane, and to Spiritual Hearing on the Spiritual plane. Calling the Senses and Faculties to follow the Christ signifies awakening to the consciousness of the interior Spiritual Senses and Faculties corresponding, which only the Christ can call out.

For without the Christ-awakening we live only in the physical Senses. But knowing our Sonship, henceforth we must use all our Spiritual Faculties, as Sons of God.

But Hearing necessarily implies Obedience. We hear but to obey; else what avails it to hear? Hearing and obedience are the fundamental basis of Faith. Wherefore Simon stands for *Faith.*

Significantly Paul tells us that "*Faith comes by Hearing, and Hearing by the Word of God.*" Without Hearing there were no Faith, and without the Word there were no Hearing.

Moreover Paul says: "Faith is the substance (*substans* — foundation basis) of things hoped for." Then, since Faith is the foundation of all our hopes, Simon, its correspondent, is surnamed "Peter" (Rock) — "*Thou art Peter, and on this Rock will I build my Church.*" The Church within is the Christ-Consciousness, of which Faith is the bed-rock foundation. This is the "Church within thy house."

The Christ awakens this Faculty from its sphere of external functioning to its higher sphere of internal

functioning, on the Spiritual plane, and the True Hearing or Spiritual Communion is established.

II., — ANDREW — refers to the Sense of *Sight.* For the first mention of him is where John the Baptist said to him, "*Behold!*" — that is, *See! — See Spiritually! — See the Christ! —* "*Behold the Lamb of God!*" "Andrew" stands for the Sense of *Sight,* and the mental Faculty of Trustful Recognition, Confidence or Credulity. It is that Faculty that never doubts, and is therefore quickest to discern and accept the Christ. For him, to see is to believe — to know. After accepting he immediately brought his brother, Simon, who also accepted and followed.

Thus Trustfulness precedes and leads to Faith, and is first in order in mental action, though Faith is first in the order of importance. Wherefore Simon Peter is the First Apostle.

But Trust must not be confounded with Faith. They are much alike — *kindred* Faculties. Simon and Andrew are Brothers. The call of the Christ awakens Spiritual Perception.

III., — JAMES — refers to the Sense of *Smell,* and IV., — JOHN — refers to the Sense of *Taste.* These are very delicate Senses. As Smell discerns quality at a distance, it stands for *Hope,* and as Taste discerns quality of what it receives, it stands for *Love.* And these are *kindred* Faculties; James and John are Brothers. They received the surname, "Boanerges" — "Sons of thunder" — lightning, because "able to bring down Fire from Heaven;" showing that Hope and Love working together have power to bring down from

Heaven the "Consuming Fire" of the Holy Ghost. "O, taste and see that the Lord is good." The call of the Christ awakens the heavenly Hope and Divine Love.

V., — PHILIP — denotes the Sense of *Touch.* To the object tested this Sense bears a different relation from the others, whose action is outward. By this you are directly *in touch* with it — united with it; you stand upon it. Consequently *Philip* refers to the *Understanding.* Moreover "Philip" means *a lover of horses;* and in metaphysics the "horse" refers to the *Understanding* or *Judgment.* Always use your Good Common Sense.

The Christ calls your Soul Faculty of Sound Judgment to function on the Spiritual plane, that you may come *in touch with God* and be conscious of his sustaining presence. Spiritual Touch gives conscious at-one-ement with God — "*I and the Father are One.*"

VI., — BARTHOLOMEW or *Nathaniel* — represents a higher Faculty than the Five Senses, — one that does not function on the physical plane. This internal Sense is *Intuition* — a Faculty of the Spiritual man, which, existing on the plane of Christ, is perceived by the Christ: "*Before Philip called thee, while thou wast under the fig-tree I saw thee.*" The Spiritual nature of this Faculty is indicated by the term, "Israelite": — "*Behold an Israelite indeed, in whom is no guile.*" On the mental plane it perceives the thought of man; on the Spiritual plane it *perceives the Wisdom of God.* It is absolutely reliable (*without guile*). With the Christ-awakening we are conscious of possessing and using it.

VII., — THOMAS — stands for another Faculty higher than the Five Senses. This highest Faculty is *Inspiration.* It is the Faculty which is capable of *receiving and possessing Celestial Wisdom,* and thus of *knowing God.* In its full and perfect development it is Omniscience or God-Consciousness. On the mental or Soul plane it corresponds to Intellect and its function, *Reason,* whose initial step is *Doubt.* Hence Thomas

is the Doubter. A good doubter is a good reasoner. To resolve the Doubt is Reason's province. When the Doubt disappears through the demonstration of Reason, the Soul exclaims, "*My Lord and my God.*" And this shows that the Spiritual function of this Faculty is *to know God*, when it is called out by the Christ.

Thus *Intuition perceives* Divine Wisdom, while *Inspiration receives and appropriates it*, thus developing God-Consciousness.

VIII., — MATTHEW — stands for the Faculty of *Acquisitiveness*. On the human plane it accumulates worldly Riches. On the Spiritual plane it accumulates Spiritual Riches. This "Tax-gatherer" of the Soul makes every experience pay a Tax in *Wisdom*, the Spiritual correspondent of Silver. For as the Romans made every man, every horse, tree or other taxable thing pay a Tax in *Silver*, so this Faculty in us makes every experience and observation pay us a Tax in *Wisdom;* that we may accumulate the true Riches of the Kingdom, and ultimately through Matthew's faithfulness attain to conscious Spiritual Opulence. Every experience is good, if we learn its lesson — if Matthew collects his Tax. Solomon refers to this Spiritual Faculty in Proverbs: "Wisdom is the principal thing; therefore get Wisdom, and with all thy getting (accumulating) get Understanding."

IX., — JAMES of Alpheus — otherwise called "*James the Just,*" — refers to the principle of Justice, or conscious Righteousness — a Divine attribute in us, belonging to the Spiritual plane, and responsive to the call of the Christ, that it may be manifested in external life. And since this "James" was a kindred of Jesus it follows that Justice in external life is *kindred to Righteousness* in consciousness. Consequently Jeremiah said, "The Lord (Christ) our Righteousness." The call of the Christ brings the Righteousness of Christ into external life in the form of *Justice* in our dealings with men.

X., — LEBBEUS, *Thaddeus* or *Judas* (Jude) — stands for *Courage*, inasmuch as both "Lebbeus" and "Thaddeus" mean *courageous*. And since this is "*Judas the brother of James*," it follows that conscious Righteousness is next o'kin to Courage. For true Courage springs from conscious rectitude (Righteousness). Call it into the service of the Christ. It requires the same courage to do battle with Spiritual forces within or without as to face the serried hosts of the battlefield.

XI., — Simon *the Caanaite* (Heb. *caana*, zealous) — called "zelotes," "the Zealot," — stands for Zeal, Enthusiasm, Eloquence ; — a Faculty quite as essential to success in Spiritual work as in any other sphere. Human Zeal contains much of passion and impure motive, while Spiritual Zeal is the Fire from Heaven, the "Zeal of the Lord." When the Christ calls out the Heavenly Zeal, the power of the Holy Ghost is manifest. "*There appeared tongues of fire that sat upon each of them.*" This is the Fire which James and John had power to bring down from Heaven. He who preaches in demonstration of the Spirit calls down the Fire from Heaven — the Divine Zeal, the Holy Ghost.

XII., — Judas — denotes the Business Faculty, because he was the business man of that company of thirteen. On the Spiritual plane "Judas" means *praise of God* — the bestower of blessings. For he it was who received all monies, purchased things needful for their use, and bestowed all benefactions upon the poor. And when Mary broke the "alabaster box of ointment" it was Judas who saw the unbusiness feature of the act, and said, "This ointment might have been sold for more than three hundred pence and given to the poor." He loved to bless the poor, as his name suggests, notwithstanding the parenthetical interpolation to the contrary. He was a capable and worthy disciple, until "Satan entered into him" — or temptation overcame him, — until Avarice entered in.

So if through handling money Avarice, the "root of all evil" is developed, — this is the "thief" which will betray the Christ — "betray the Son of man into the hands of sinners." Which brings consternation to the whole mind, scattering all its forces, through fear and dismay. "They all forsook him and fled." Nevertheless the Christ triumphs. And the triumph of the Christ is the death of Avarice. So Judas hangs himself. — Error left to itself destroys itself; the seeds of disintegration are in it. But this does not mean the loss of a Faculty. Only the perversion has perished.

In the Consciousness of the Resurrection this Faculty will reappear in regenerated form as "*Matthias*" (the Gift of God). "They chose another to take the place of him who through transgression fell; and the lot fell on Matthias, and he was numbered with the Twelve."

When you become a renewed and resurrected man, Avarice will have fallen out of your Consciousness and you will recognize your Business Faculty as "the Gift of God." For you are an entirely "New Man in Christ Jesus."

These "Twelve Apostles" of the mind are each and every one essential to success on every plane of activity. When they are called to follow Christ, they insure success in every department of life.

Among them the First Four are the Chief Powers. They are Faith, Confidence, Hope, and Love. These are the "Fishers" of the mind; be-

cause like fishermen they have power to draw to you whatever you desire. They bring to pass; they bring success. Their greater importance is seen in the fact that they were the first called.

In all Christian work they will be required in all undertakings.

Faith you must have in God, faith in yourself, faith in the working of the Law of the Lord.

Confidence you must have in yourself and in others, Confidence in your undertakings.

In *Hope* you must be strong and buoyant. For "Hope is like an anchor to the soul."

"In *Love* be rooted and grounded." For Love is the strongest power in the universe. Being yourself centred in Love, you will radiate Love with its wonderful transforming power. Trust expectantly to the working of the Law. This expectancy will set it working. Doubt will defeat you everywhere; Faith will make you a conqueror everywhere. Without the constant use of these Chief powers you cannot succeed.

For "without Faith it is impossible to please God."

Without Confidence you cannot have Faith.

Without Hope you are in Despair.

Without Love you are separated from your work.

Doubt will render Faith void.

Fear will destroy Confidence.

Discouragement will defeat Hope.

Disinterestedness will disintegrate the bond of Love.

The more Love you put into your work, the greater will be your power. In the Spiritual world Love answers to gravitation. For it draws all things unto itself. It is a great conqueror.

We have shown that disease is the out-picturing of error. Then should not the cleansing of the mind of its errors tend to remove the error expression? Certainly, and by natural law. The same law which brought error into manifestation in the form of *dis*-ease may be employed to bring Truth into expression in the form of Health. If by functioning in error and sin I am reaping the bitter fruit of my unwise sowing, by reform and a persistent functioning in Truth and purity of thought shall I not root up the noxious weeds?

Do not think for a moment that revelling in sinful thought is a harmless amusement as long as your external deportment is correct. For Thought

is the only maker of bodily conditions, and your body must correctly represent you, as you *are* in mind — not as you seem.

Now that we have disposed of the Devil, there is no excuse for sin, because we have no Devil to fall back on. We are directly responsible ourselves to ourselves for every thought and act. Neither can we be concealed from ourselves nor from the world. Our secret life, though artfully concealed, is sure to disclose our real character openly sooner or later. "Whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have whispered in the ear in closets shall be proclaimed on the housetops."

We have arrived at a time when we must be ashamed to be sick. As the red nose is the sign the toper hangs out, so our diseases are the sign we constantly hang out, "proclaiming on the housetop" the inward character. "Ye are epistles known and read of all men." Therefore the wise practitioner of "mental science" will study to diagnose the case from the standpoint of mental causation, according to the principles of the new psychology.

When the New Psychology is written and

taught in our schools, so that the rising generation shall understand that they cannot escape from the effects of their thoughts, and that they shall be constantly on exhibition, there will be less incentive to a life of sin, because all will understand that it is to every one's self-interest to be virtuous and pure. We are coming nearer and nearer to the day when a new reform, based on wise instruction, shall be instituted.

The world has been materialistic in thought; so have the schools. We have studied matter from the standpoint of matter, and we have studied the body from the same standpoint; with the result that our educated physicians have been treating effects instead of looking for mental causes.

If hard feelings and bitterness toward my neighbor is the cause of my rheumatism, — where the acidity of thought has produced the acid conditions, — why not go at once to the source of the difficulty, and teach me how to eradicate the fault from my heart and life, — by putting the sweetness of Love into my life, as the universal antacid, instead of dosing my innocent stomach with the concoctions of the apothecary? Can you physic

Hate and Bitterness out of a man? If the melancholy habit is the cause of my torpid liver, why not go at once to the mental cause and help me out of my mental rut, instead of dosing my innocent stomach and my already over-burdened liver with jalap and calomel? Wise instruction and reform is what I am suffering for. I need to be taught the art of true living; that is all.

The physician of the future must be the man of Wisdom and Virtue. Spiritual enlightenment is to be the medicine of the Twentieth Century. Drugs will have their place in the museum beside the fossils of a rude age. When men know God more fully, and live in Him consciously, and have a supreme faith in Him — instead of in drugs — they will find him to be indeed "The Great Physician, who forgiveth all thy sins and healeth all thy diseases."

In tracing diseases to their real causes in mind we shall find the remedy in the removal of the mental state, which has borne the bitter fruit. In the mental spring of all our experiences the "belief in evil" has tinctured all our thoughts and poisoned the lymphatics and blood; until "the whole head is sick, and the whole heart faint;" and what

marvel that the despairing cry is heard, "Is there no Balm in Gilead, is there no physician there?" Yes, Christ, the "Great Physician," is within, and may at all times be appealed to, — Christ, the Principle of Divinity, the Principle of Truth, the Quickening Life-essence may be found available in every time of need.

Like Elisha we must throw the purifying "salt" of Truth into the "spring" source of experiences, if the waters of life are bitter.

Truth is the healing principle — the "salt," which will correct the "bitter waters" of life. Then Truth is what we want. We want to realize the Truth of what we are — the Truth of our Being, namely, that we are even *now* perfect Sons of God. The realization of this has power to set us free, whatever the senses say to the contrary. To follow the testimony of the senses is to remain in bondage. Deliverance from the bondages, in which the error consciousness has involved us, must come from a source higher than the senses.

Since the higher kingdom has full power over the lower, you must take your stand in the higher — in the Spiritual, ignoring for the time the senses; and through the realization of the Spirit-

ual you may dominate and rule the physical kingdom which lies below it.

The power of Spirit over matter is absolute, when you realize and know it, — knowing yourself to be a Spiritual Being with full powers.

You will not do good work while recognizing the phenomenal as the real, nor by seeing yourself both Spiritual and material, — assuming for yourself Spirituality, yet recognizing yourself as material, in continuing to live carnally — assuming the highest, yet not living there — still cherishing the passions, resentments, and secret sins of the old life. It is not easy to obliterate every vestige of these illusions; yet purity of heart and Spirituality of thought are the key to power in the Spirit's work. You cannot handle Divine things with unwashed hands. You cannot lead a double life and be the servant of the Spirit, a prophet of the Lord. Perfect work is done by being in the Spiritual Consciousness, which involves cutting off things of the lower plane. Because the Prophet is always the "Man of God" — *God's Man*, who has no fellowship with works of darkness; and healing is preëminently the work of the man of God.

No one has a corner on Truth; though occasionally the "mortal mind" reveals itself in some one claiming to be the only ordained channel. God has no favorites. You are as truly a Son of God as any other, having the same infinite possibilities and the same Spiritual powers; and you are just as capable of making high demonstrations. To every one who lives in the consciousness of his oneness with God, the Father says: "Son, thou art ever with me, and all that I have is thine," — all the riches of his Grace, the fulness of his Love, the perfection of his Being and righteousness. In order to reach the realization of all this, it is necessary to live in the contemplation of yourself as a Spiritual Being, — as such possessing all these perfections.

This meditation will after a time bring a change in consciousness in the direction of the Spiritual. The regenerating process is going on; and will in due time work a corresponding bodily change. Great changes in the physical realm must follow this mental regeneration as a natural result of the renewal of the mind. For the greatest essential to good work is a purified and regenerated soul.

There is a legend that the Prophet of Galilee

being asked when the kingdom of heaven would come, replied: "When Two shall become One; when the Without shall become as the Within."

"The Within" is the True Self — your True Being — the Divine Son; "the Without" is the False Self, the unregenerate Son of Man with his bodily expression. The "Two become One," when through regeneration the Human Self has become "transformed into the image of the heavenly;" so that the consciousness of duality disappears.

There is always the appearance of duality in consciousness. We speak of the "Natural man" and the "Spiritual man" as if we were two.

There is a consciousness of the Human and a semi-consciousness of the Divine always with us — the Divine being usually somewhat in the background. It is our problem and demonstration to bring forward into the foreground of consciousness the Divine element, until it becomes the dominant element — the dominant Consciousness.

This is Salvation — God in Consciousness. This is Regeneration — man becoming in Consciousness Divine, — the Human element being transformed and Redeemed.

The Kingdom of Israel was originally One united kingdom of "Twelve Tribes," — all faithful and true. But through Idolatry the kingdom became divided, Ten Tribes revolting, and the Tribe of Benjamin disappearing by absorption, — with the result of Two kingdoms, the "Kingdom of Judah," and the "Kingdom of Israel," — the former of *One* Tribe — Judah, still faithful and true; and the latter of *Ten* Tribes — still claiming the worship of Jehovah, though having the image of the Egyptian Calf set up in its Temple, to symbolize the intellectual *Creed*, through which the individual worships Jehovah (the Calf is a symbol of Intellect).

Under this beautiful historical allegory is represented our experience in consciousness, in descending from the high plane of the Spiritual, where the number "Twelve" stands for the Spiritual Consciousness in its completeness — to the plane of the Human, where the number "Ten" stands for the Human Consciousness. For both these numbers denote *All*, each on its plane.

Thus through the heart's Idolatry my kingdom has become divided. The whole mind ("Ten") seems given over to falsities (false Gods).

Yet notwithstanding this seemingly entire defection in consciousness, there still remains a Divine Centre, at the very heart of man, which he will not violate. This is "Judah, ever faithful and true."

Of these Two Kingdoms or Consciousnesses Hosea says: "Ephraim compasseth Me about with Lies, and the House of Israel with deceit; but Judah yet ruleth with God, and is faithful with the Holy ONE." Thus, while the whole Consciousness ("Ten") is in falsities, there is always in every man a "One"-Centre (Judah) that he will not violate. To violate this Divine Centre — to wilfully violate your Divine nature, your "Judah" Consciousness, were to "sin against the Holy Ghost." This is the sin of sins, which "hath never forgiveness," because it strikes so vital a point that its effect is not easily obliterated ("forgiven"). It must spend its force, and work itself out in suffering instead, until the expiation is finished.

This is your "Babylonial Captivity," whose 7×10 years is a full and completed experience — without regard to time. This sin against Divinity in Consciousness may be the key to certain persistent incurables.

However, when the expiation is finished, there comes an end of the 7 × 10 of this experience; when all things conspire for your restoration, and the rebuilding of your temple. But by the elimination of time in consciousness you may terminate your Babylon Captivity.

This "Judah" Centre is the inner region, where the Christ may be born. Then from this Centre must proceed the regeneration of the whole man. In the One-Tribed kingdom dwells the True Ego — the Christ; in the Ten-Tribed kingdom are the forces of Carnal Mind. Each is a kingdom within itself, the "Outer" ever hostile to the "Inner."

With your Judah Centre illuminated by the Christ, you send forth your "Twelve Apostles" to the "Lost Sheep of the House of Israel," that this outer man may be regenerated so that the "Two may become ONE." In Oneness in consciousness Duality ceases. — The Kingdom of Heaven is come.

It is no longer a question whether healing is accomplished by the metaphysical method. Cases in proof may be found in almost every hamlet. So many chronic invalids and so-called incurables have been restored to health, that Judge Hanna

once said, "We do not get our members from the churches; we get them from the graveyards." They are snatched from the grave. Nearly every form of disease has yielded to the metaphysical treatment. Fevers, tumors, cancers, rheumatism, paralysis, consumption, insanity, have all been healed in manner remarkable. But this is not saying that we heal every case. For the patient's coöperation and receptivity, and sometimes other factors of the case, have a part to play.

At all events, a better way has been found for healing the sick than the old drug way, or the cruel and uncertain knife way. It is the natural way — the Divine Way — the Christ Way; "I Am the WAY."

The history of the Church abounds in healers in every Century, who healed by their understanding of the Christ Way. But we live in an age of very materialistic thought, unused to Spiritual reasonings.

To heal by the power of thought, it is necessary to have clear Spiritual perception, which sees beyond the phenomenal; to have, in short, a Spiritual Consciousness, which transforms all things into Spiritual beauty.

XI

THE FIFTH STEP: — "GETHSEMANE" — SELF-RENUNCIATION

"Not as I will; but as Thou wilt:"
"Not My Will; but Thy Will:"
"If this Cup may not pass from me, Thy Will be done."
"Thy Will be done on earth as it is done in Heaven."

In the "Way" of Regeneration you have now advanced by Four Great Steps, viz.:

1st, Spiritual Conception and Birth.

2d, Spiritual Unfoldment in Wisdom unto Manhood.

3d, Spiritual Discrimination — the "Wilderness."

4th, Spiritual Demonstration — in Healing.

In the *First Step* there sprang up in Consciousness a New Life as the beginning of a New Manhood, with a New Principle governing Conduct and a New Conception of the meaning of Life.

This New Principle of Manhood with its New

Conceptions is the CHRIST, conceived and brought forth within; so that you begin to live a New Life, with New Motives and Aspirations.

In the *Second Step* you *Increased in Wisdom and Stature*, and through Wisdom unfolded the Consciousness of your Spiritual Manhood, when you received the Baptism of the Spirit; in the blazing light of which the Inner Voice revealed to your enlightened Consciousness that you are God's well-Beloved Son.

In the *Third Step* — in the mind's "Wilderness" of unknown, unproved, undetermined qualities and powers, you were called upon to demonstrate your Son-ship by overcoming like a Son the temptations of the unregenerate Self. Here also you learned to make a wise discrimination between Truth and Falsity, Reality and Unreality, Substance and Shadow.

In the *Fourth Step* you demonstrated your understanding of the principles of the Christ Life by "doing the mighty works" — healing the sick, casting out devils, and "opening prison doors to them that are bound" by the chains of habit, appetite, and passion.

This Fourth Degree of your Initiation is where

all the beautiful work and labor of Love for the amelioration of human suffering is done. It is the stage of consecrated, ripe Manhood and consequent usefulness — the active stage of Practical Christianity.

In this field of the practical application of the principles of Christ you may well desire to long remain: for here the world needs you, and has a right to demand of you what you have to give. For "no man liveth unto himself;" but each is a sustaining and dependent part of the great whole. If you have received the Spirit's illumination, then you are here to "let your light shine before men," and not to "hide it under a bushel."

Nevertheless there are higher experiences for you, higher attainments for you to make; that thereby your power for blessing the world may be enlarged. There are higher and yet higher degrees of unfoldment, with continually enlarging spheres of usefulness for every one who lives up to his highest light. We must be continually advancing toward Infinity, demonstrating every step of the way.

Your possibilities both for achievement and demonstration are unlimited.

If, then, a greater unfoldment, even to the illuminated Christ-Consciousness, awaits you, why should you falter at any experience, however severe? Why, indeed, when those very experiences shall be stepping-stones to those great and high possibilities?

"Talent," said Goethe, "thrives in solitude; but character grows in the stream of the world."

The Neophyte's advancement is by alternate periods of silence and activity. In silence you form your high Ideals; but their demonstration is "in the stream of the world," in contact with human conditions. In silence you lay the foundations deep and broad; but in practical demonstration you "build according to the pattern shown in the mount." Well-observed silence is where the degrees are conferred; but "in the stream of the world" you prove the degrees.

The *First Step* in Regeneration is taken in the stillness of silence. This is the "secret place" of all conception, whether in generation or regeneration. The Christ is conceived in the passive stillness of silence, in the receptive emptiness of your soul.

The *Second Step* is taken "in the midst of the

Doctors" (teachers), "in the stream" of mental activity, in touch with other minds.

The *Third Step* is taken in the silence of meditation, in the "Wilderness" of the mind, where you work out great and vital problems, and overcome like Sons of God.

The *Fourth Step* is taken in the active "stream of the world" again, in demonstration of all you have learned in the mount of silent meditation.

Every victory won in the silence must be re-won in the arena of life in demonstration of the principles involved.

The *Fifth Step* we are now to take in the solitude of the soul, where single-handed and alone we wrestle with a persistent foe, as Jacob wrestled with the angel "until the break of day" — and prevailed, having conquered his lower Self; so that he is no longer "Jacob" (the supplanter), but "Israel" (who rules with God). Just so — by our "brook Jabbok" — in our "Gethsemane," we wrestle with a persistent foe in the darkness of unrealized good — "until the break of day." For after every dark night of struggle there is sure to come a "day-break" of hope.

That persistent foe is Self-Will. "Not my

Will, but Thy Will," affords us the key to the nature of the work and victory in " Gethsemane."

If you are solving all problems involved in all experiences, so that you wisely use everything you encounter, you will some time meet the problem involved in the experience of the present hour — the question of *My Will and Thy Will* — what shall be done with My Will, when the higher rights of Thy Will are presented. And this problem you must solve in the right way — by renouncing the human, carnal Self-Will, recognizing and affirming the supreme and sovereign rights of the Divine Will, — submitting and subjecting your Will to God's Will, that you may evolve out of human conditions into the freedom of the Sons of God. Self-renunciation is the work in Gethsemane.

" He that exalteth Self shall be abased; but he that humbleth Self shall be exalted."

Self must be humbled that SELF may be exalted. Self must be denied that SELF may be emancipated. The Carnal Self must be humbled that the Christ-SELF may be enthroned. God's Will must be your Will. If you make God's Will your law, you become subject to law, the bondage of law; but if you make God's Will your Will, you

have the freedom of the Sons of God. In the unity of purpose and Will there is no bondage, but freedom and harmony.

Then the important question is, Self-will or Thy Will, which? Self-will is separation and tends to death; but harmony of Will, — My unwise, unrighteous Will, submerged in the One unerring, Righteous Will, is harmony, health, prosperity, and Life. When the Divine Will has its free way in you so fully that it is your Will, then "God is working in you, to will and to do of his own good pleasure," to manifest himself in you. For only Divinity can unfold your Divinity, so that you become conscious of it.

Are you desirous of making the highest possible attainment — even to God-Consciousness — which Jesus reached? Then your high desire or rather aspiration is the prophecy of that very thing awaiting you as a possible attainment; and the Master is calling to you, saying: "*Follow Me;*" follow Me in the work of Self-renunciation; follow Me through Gethsemane; — "I Am the Way." The Way to Spiritual Greatness runs through Gethsemane, — the Way to God-Consciousness. Therefore you cannot afford to quail at the strug-

gle; though to lay down your own Self-will for the One WILL should wring the "bloody sweat" from your brow, calling out all the heroism of your soul.

True Greatness depends on the strength and righteousness of your purpose. The steadfast purpose to follow your high Ideal, though the cross be in your path, will win for you the laurels of greatest victories.

The greatest factor of strong manhood is a righteous purpose, the practice of which you must cultivate studiously, alone in meditation.

For character is your own. It is what you are. You are the maker of your own character. You may make it what you will.

The man who ponders deeply, looks within for Wisdom, and decides all questions for himself, by the Inner Light, which is always available, is already great. What a contrast between the man who is poised in the consciousness of Divine Wisdom, and the man who knows no better than to look without for the solution of every question!

The man who has a righteous purpose is a conqueror without a battle, after his purposes have shaped his course. He is like the Hercules of

old, of whom it is said, "He did not wait for a battle: he conquered, whether he stood or walked, or whatever thing he did." He was always a conqueror everywhere. You could see the Conqueror in him.

On the contrary, he who fears or quakes at opposition will be defeated everywhere. The difference between the fearless and the fearful is the difference between the conqueror and the conquered.

Emerson said: "If I fear, I will readily find terrors." There are no terrors to the fearless. They are conquerors always.

Again Emerson says: "Rectitude is a perpetual victory."

Therefore he who stands in the integrity of his manhood is consciously a victor, because he has reached that consciousness through winning victories over Self. Here the conqueror is made.

Gethsemane is the place of greatest decisions. In the Wilderness the work of that degree was accomplished in silence, where alone with God you wrestled and prevailed. Here also — as in all soul-struggles — you are quite alone; here you must wrestle and prevail, like Jacob.

No one can share with you this work or this struggle; nor can another share in the fruits of your victory. It is your "Cup," your struggle, your victory, your evolution. You cannot afford to "let this cup pass." Not to drink it were to miss the greatest of demonstrations for human unfoldment, — a demonstration which shall enable you to say with the Master: "All power is given unto me in Heaven and Earth." You may yearn for sympathy, and implore the aid of friends. But their eyes will be heavy with sleep. They cannot enter into your heart's struggle. It is exclusively your cup.

All decisions which unfold character rest on you alone.

It is always your problem, your battle, your Gethsemane, your victory, your Christ-unfoldment.

In order to be always victorious, it will be necessary to cultivate decision of character. Choose the course which appeals to you as the Right Course, and allow no one to swerve you from it.

When you stand at the "parting of the ways," seeking to know the right way, the Inner Voice

of Wisdom — even the Great Omniscience — may always be depended on to point the way. You need not be long in doubt.

You may have to make many self-denials before the old self is fully overcome. Therefore be heroic in purpose, that you may win in every conflict.

With a fixed and unswerving purpose your success is assured at the start. The battle is already decided in your favor. *Your name is success.* This name is written in your forehead. When you look into the face of a man of purpose, you read success there.

Therefore study to cultivate this principle; determine to be somebody, and have all your purposes based on Rectitude; because "rectitude is a perpetual victory." If you desire to unfold true greatness through the eternities, have in this life high purposes based on rectitude. This quality is eternal and all-conquering.

But, on the contrary, what is the chance and prospect of "the fearful and unbelieving"? As we might expect, "The fearful and unbelieving shall have their part in the lake that burneth with fire and brimstone," — only defeat, failure, and

remorse. Will it not pay, think you, to cultivate courage and purpose and rectitude?

Each one will some time find his Gethsemane, where he will either stand or fall, according to the strength and righteousness of his purpose. These severe passages in life are the golden opportunities for every unfolding soul. They are turning points, opening up new eras in life. To the strong hearted and courageous they mean dominion, power, and unfoldment.

This purposeful, courageous mental habit will tell in everything you do, — even in your healing work, as you encounter the almost irresistible claims of Carnal Mind. Victories here are the victories of Faith. Here you must be a conqueror, as well as in other departments of life, since this is the work to which you are called.

Therefore, while giving treatment, take your stand strongly in the Spiritual, and stand bravely by your argument, with a strong faith founded on understanding, no matter what "appearances" may say to the contrary. For these "appearances" are the very things you are to overcome by your heroic faith and strong realization.

Tell the man who calls himself helpless, as with

Spiritual understanding you see the perfect Son of God in him, — tell him silently or audibly, as you are led, — tell him with firmness and confidence, that he is a Son of God and cannot therefore be weak or helpless; that the all-sufficient energy of Omnipotent Life permeates every fibre of his body. Hold him evenly, steadily, and in unshaken confidence in the sure working of the Law, and Truth Omnipotent shall set him free. If you are unshaken in purpose, unwavering in faith, you will soon see the reward of your persistent faith and loyalty to Truth, in your patient beginning to improve.

This Gethsemane quality of sturdy, persistent faith will win.

In every age of history there have been persons who healed the sick by the utterance of certain words.

In the Middle Ages these miracle workers, as they were called, looked upon the morbid "appearance," and said to it: "God looks you quite away;" and forthwith the symptoms began to change.

What was it that gave these strange words their strange potency? Words, as such, have in them-

selves no power. The power is in the mind which sends them forth, — in its high realization of the Truth, which the formula of words embody and represent to him.

The formula, "God looks you quite away," is a strong denial of the reality of the "appearance." The appeal to God indicates that the demonstrator takes his stand in his highest, and speaks from his Divine nature, — seeing, as it were, through the eyes of God. For God can see only Truth or true conditions. True seeing dissipates the false appearance, and brings forward the Real in consciousness.

You are recognizing God within, as looking through your eyes, as it were, and seeing as a God, — seeing truly, — seeing only the eternally True. For to see only Truth and perfection, in spite of the saddening appearance, is to see as God sees. In fact, it is God seeing. For there is only God to see or to be seen, speaking from the plane of the Absolute. In the realm of Absolute Truth disease does not exist. Therefore the Absolute cannot see deformity. Only the human sees deformity; only the sinner sees sin. Therefore when you recognize the Perfect One as looking through

your eyes with rectifying sight, deformity must disappear. Deformity cannot stand the "Consuming Fire" of the Divine looking. In such a realization you can say, "God looks you quite away." For there is no deformity in God's perfect Son, whom only he sees.

Spiritual Understanding, or knowing Divinely, is true Sight. Hence it follows that all defects in vision are but indications of errors in understanding. Blurred understanding culminates in blurred vision. Spiritual Sight being defective, the eyesight expresses the same defect. Sin dims the Spiritual perceptions; and what marvel that dimness of vision is so universal? "Therefore speak I to them in parables: because they seeing, see not; and hearing, hear not, neither do they understand." . . . "But blessed are your eyes, for they see, and your ears, for they hear." Give your eyes and ears this Christ benediction, if these senses are not manifesting perfectly.

"He that formed the eye, shall he not see?" —shall he not see through his own eyes? For your eyes are the Lord's eyes.

"He that planted the ear, shall he not hear?" —shall he not use his own perfect instrument?

For your ears are the Lord's ears. Your hand is the Lord's hand. Recognize God in all that you do. Your Word is the "Word of the Lord," when you speak from your Inmost Consciousness. When so spoken, it is winged with power. "So shall My Word be, that goeth forth out of my mouth; it shall not return unto me void, but shall accomplish that which I please." This is true of your word; because all Truth spoken is the speaking of the One Voice of Truth. It is God speaking.

Therefore speak your word of Truth in healing with authority, — with the authority of Truth, — which is the authority of God. It will go forth winged with power, when you realize its divineness. Paul, understanding fully the power and value of words, gave this instruction to Timothy: "Hold fast the form of Sound Words." Every statement of Truth should be expressed in concise formula, in order that its most dynamic power may be realized. The more logically and geometrically exact the formula, the greater its power. Put your thought into the most concentrated form possible.

Yet your silent word may have the same power as if spoken audibly. Indeed, in some cases it may have greater power; because it does not en-

counter the doubt of your uninstructed and uncomprehending patient.

The place of power is the still centre of the mind, where all the confusions of mortal thought are hushed; where you, as it were, step aside, and let God speak. In the silence you listen. And when you receive the Spirit's Word, you may speak it with vehemence — with the authority of Truth. Isaiah said: "Their strength is to sit still." In silence we "wait on the Lord." "My soul waiteth for the Lord, more than they that watch for the morning." "They that wait on the Lord shall renew their strength."

You will often find the most potent treatment is to get perfectly still, having the mind perfectly empty of thought, "waiting on the Lord," as it were, in trustful expectancy.

The value of a "form of words" is in its effect on yourself, rather than on your patient, as it holds your own thought steady to lines of Truth. Its mission is to straighten you out, and bring you out of your rut into clear Spiritual understanding. Then the work is done. For when you have removed the beam from your own eye, there is no mote in your brother's eye. When you

have purified your own atmosphere, your patient stands in the atmosphere of heaven.

At best the "form of words" is but the ladder by which you climbed to a higher realization, in which you could do the Spirit's work. When you have reached that altitude, you can dispense with the ladder.

A noted healer tells of a patient "whose feebleness and emaciation made her heart sink at first sight, so that she had to handle the arguments some time before the shuddering appearance could be put out of mind." Then came her realization of the patient's completeness in being, and she was healed. Going thence to her own room with her mind illuminated, "a waiting patient was instantly healed without words or arguments." Living on the plane of the Spiritual, you will be a healing presence.

"Not my will, but Thy Will." Only when you have learned the secret art of self-renunciation will you have power with God, — will God be with you in power.

When the will of self is swallowed up in the Will of God, — when self-consciousness gives place to the Divine Consciousness, — then may

God "work through you to will and to do." In this realization you will have so great power that "nothing shall be impossible to you." You will be so conscious of power that your word will be like a decree. "If thou return to the Almighty, thou shalt be built up . . . thou shalt decree a thing, and it shall be established unto thee." In the establishment of God's Will in you, the Law has its fulfilment, where "Thy Will is done on Earth."

We will now offer a "form of sound words" as a sort of general formula which, or parts of which, may be used in most cases; though the experienced practitioner will be guided by the peculiarity of each individual case, finding in every case its adequate formula.

The best formula springs from a spontaneity of thought, in response to the patient's need.

GENERAL FORMULA: From the viewpoint of the Spiritual speaking,

You are a Child of God — as perfect as your Father.

As a Spiritual Being, you are not under the law of sin and death.

You are not under the law of Carnal Mind.

You are not under the law of Heredity.

You are not in bondage to the claims of the flesh.

You are under the Great Divine Law of Love.

Your Heredity is from God; whose perfections you inherit.

"You are complete in Him."

God is your Life, your Strength, your Health.

"In the Lord Jehovah is everlasting Strength."

You are strong with the Strength of Omnipotence.

The vigor of health is your inheritance.

Omnipotent God-Life lives you.

Omnipotent God-Truth sustains you.

Omnipotent God-Love protects you.

You are free and joyous and well.

"Whom the Son makes free is free indeed."

The mind is controlled by the Will, the Carnal Mind by Carnal Will, — this is Herod; the Spiritual Mind by the Divine Will, — this is Christ. You will not be entirely free from the dominion of Herod until you have gone through Gethsemane, where you renounce the Carnal Herod-Will — the will of the flesh — and learn to vibrate with the Divine Will. Even this perfect

freedom and immunity is not found, until after the Crucifixion is accomplished.

You are now approaching the greatest of human experiences, which shall bring to you the highest Consciousness for men on earth. But it is not found in Gethsemane. It lies beyond. To reach it you must go through Gethsemane. It cannot be obtained by going around Gethsemane. For you cannot carry the will of the flesh into the heavenly altitudes, where the Christ is manifested in resurrection power.

But you have so long loved and pampered this dear *self* with its self-will, you have so long obeyed its voice, have been so long wedded to it, that to yield it up as a sacrifice is like wringing the bloody sweat from your brow.

But you have conquered Self, and have chosen the Divine Will as your will, that you may attain to this Spiritual eminence — the *Resurrection Consciousness;* an experience prepared for and awaiting you, and to be fully realized by you, after the heroic work of the next lesson shall have fully prepared you for it.

"The higher Alchemy," — From "The Perfect Way."

"The Will of God is the Alchemic Crucible; and the Dross which is cast therein is Matter."

"And the Dross shall become pure Gold seven times refined, even perfect Spirit."

"It shall leave it nothing; but it shall be transformed into the Divine Image."

"For it is not a New Substance; but its Alchemic polarity is changed, and it is converted."

"But except it were Gold in its true nature it could not be resumed into the aspect of Gold."

"And except Matter were Spirit, it could not revert to Spirit."

"To make Gold, the Alchemist must have Gold."

"But he knows that to be Gold which others take to be Dross."

"Cast thyself into the Will of God and thou shalt become as God."

"For thou art God, if thy Will be the Divine WILL."

"This is the Great Secret. It is the Mystery of Redemption."

THE ETERNAL WILL.

By Ella Wheeler Wilcox.

There is no thing we cannot overcome.
Say not thy evil is inherited;
Or that some taint inborn makes thy whole life forlorn,
And calls down punishment that is not merited.

Back of thy parents and grandparents lies
The Great Eternal Will. That, too, is thine
Inheritance, strong, beautiful, Divine; —
Sure lever of success to him who tries.

Pry up thy fault with this great lever, *Will;*
However bedded in propensity;
However firmly set, I tell thee firmer yet
Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world, I say;
Its forces lie within thee, stronger far
Than all thy mortal sins and frailties are.
Believe thyself Divine, and watch and pray.

There is no height thou canst not climb;
All triumphs may be thine in time's futurity;
If, whatsoe'er thy fault, thou dost not faint nor halt,
But lean upon the staff of God's security.

Earth has no claim the soul cannot contest.
Know thyself part of the Supernal Source;
And naught can stand before thy spirit's force. —
The soul's Divine Inheritance is best.

XII

THE SIXTH STEP:— "CRUCIFIXION" — ELIMINATION OF THE SELF

"They that are Christ's have crucified the flesh with its passions and lusts." — Gal. 5:24.

"I am crucified with Christ, nevertheless I live; yet not I; CHRIST liveth in me." — Gal. 2:20.

IN reading the record of the Life of Jesus the Christ, especially of the Crucifixion, if we would learn its vital lesson, it is important to bear in mind the distinction which must be made between some of the terms employed, which are not synonymous, as some suppose, but of widely different esoteric meaning, as the names *Jesus* and *Christ* and the terms *Son of Man* and *Son of God*. Jesus himself did not use these terms carelessly or at random, as though they were equivalents, but always wisely using the one where the other would have been improper. Whenever he spoke of himself as the "Son of Man," he referred to his

Humanity; when as the "Son of God," he referred to his Divinity.

"Jesus" is the name of the corporeal "Son of Man"; "Christ" is the name of the incorporeal "Son of God"; "Jesus Christ", the union of the two, stands for Humanity regenerated,— the "Son of Man" Christ-ed — the Divine Humanity,— the "Son of Man" transformed into the "Son of God," — which is the ultimate of Regeneration.

Only the corporeal "Son of Man" could die — or did die. CHRIST, the incorporeal "Son of God," was not subject to death. The Christ could not be crucified,— could not even be "brought before Pilate," nor suffer indignity at the hands of the profane. The record does not say that Christ died. For Divinity could not die or suffer. We use terms carelessly. But what saith the record?

"They delivered *Jesus* to be crucified." They could do no more. It is the universal experience, that Carnal Mind is ever hostile to the Christ, ever seeks to destroy the Christ from Consciousness. "Carnal mind is enmity against God, is not subject to the Law of God, neither indeed can be" (Rom. 8: 7). The Christ is "the Lamb

slain from the foundation of the world;" slain in the animus of Carnal Mind, yet never slain. For the CHRIST is forever the untouchable One. Only the Carnal receives the blow aimed at the Christ. Invariably "The reproaches of them that reproached Thee are fallen upon me" (Ps. 60: 9). In esoteric experience this is what the "Jesus" is saying to the "Christ;" the blow aimed at the "Son of God" falls upon the "Son of Man," if we are seeking to manifest the "Son of God." For the "Son of Man" must die for the sins of the world. My whole world within — my consciousness — is a sin-world, a Sin-Consciousness. And this "Son of Man" must die to end that Consciousness and redeem that world. We must Crucify the Carnal Self — the Son-of-Man-Self.

For Jesus was the Representative Man of the Ages, whose objective life represents Spiritual experience — your Spiritual experience in "The Way" of Regeneration. He lived for us, and he died for us — not as our "substitute," crucified in our stead — but as our Archetype, our Pattern, our "WAY." Therefore "The Way" of his external experience corresponds to our "way" in Spiritual experience in the Path of Regeneration.

As the corporeal "Son of Man" was crucified, that the incorporeal "Son of God" might through that death bring forth the "Son of Man" by a glorious Resurrection from the dead, so must we crucify the Carnal Mind, that the Christ may have a Resurrection in Consciousness, that we may receive the wonderful illumination of the Christ-Consciousness, and that the body and soul may find Redemption through Regeneration.

In "The Way" of Regeneration we have now taken Five Steps.

We have found that each step has been essential as a preparation for the next. Only perfect work in each degree insures successful advancement in the Christ-Life, — the Christ-Way.

Having taken five steps, we stand at the portal of the Sixth Great Step, which is to open to us the full realization of the transcendent glories of the Resurrection Consciousness.

This Greatest of all and final Step is "Crucifixion."

In Gethsemane we have been especially prepared for what is before us. In Gethsemane we have made Crucifixion a possible experience. For had we been unwilling to take that step, — had we fal-

tered in Gethsemane, still clinging to the old Carnal Self, — then Carnal Mind would be still dominating us, hedging up our progress, and making impossible the glorious experience of the "First Resurrection."

But having renounced the old Carnal Self and the old Carnal Will, we are free from the dominion of that old earthly Sinner-Self, and find our perfect freedom in obedience to the Divine Will.

Having made the Divine Will our own, we can now do what the Spirit shall direct, that we may advance into the Heavenly altitudes.

Therefore in calm assurance and fearlessness we advance to the most radical work of Crucifixion, saying with our Representative: "Arise, let us be going." Going whither? Cheerfully going to Crucifixion.

When we are duly prepared for any experience, however severe, — and knowing that all experiences are good, even though severe, — we can meet them joyfully, knowing that in the current of the Divine Will a higher unfoldment follows. "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of Glory" (2 Cor. 4: 17).

We conquer by obedience. The struggle is over. Nothing can hinder the great demonstration. This is the closing act in the demonstration of Divinity, which shall bring us into the Consciousness of our Divinity.

For the Carnal must die, — must be eliminated from consciousness, in order to the realization of the Christ-Resurrection.

It is all an evolution in Consciousness, — passing an Evolutionary Boundary, — passing out of the Human-Consciousness into the Divine-Consciousness. This is progression according to Divine order. For we are evolving from, and leaving the old Animal-Human Consciousness, — and now a door swings open to us, and we are ushered into a higher Consciousness — the Divine-Human Consciousness. This is Regeneration. This is Redemption. We have come by the "King's Highway" — the "Christ-WAY." The New Testament name for this high Consciousness is, "The First Resurrection."

Through Regeneration you have by an evolution risen to a higher plane consciously, where you live more Divinely, — no longer the mere Animal-intellectual life, but the Life of a God. Faculties

and powers before unrecognized you are now unfolding. The Spiritual Man, the "Son-of-God-Man," is coming into his kingdom.

It is the "Kingdom of Heaven," where Christ is King. In our past experience this king seems to have, as it were, "journeyed to a far country," — because he has not been in consciousness, — as in the parable, and now "returns to take his kingdom," — to reign in Consciousness.

Now that you have come into your kingdom, you will rule your body in Wisdom and righteousness.

Having in view this perfect dominion, Paul said: "I keep my body under." In the kingdom of heaven you will be able to rule your body with all its faculties and powers — "keeping it under" the control of the Will.

When we think of man as an intelligent being, we must not think that this intelligence is confined to the brain. For the entire organism, every microscopic cell of that organism, is intelligent. This is why your body responds to your active thought, so that you are able to control it — "keep it under" full control. Every organ is your servant, which it is your privilege to control.

The body contains all the stored-up thoughts of your past living. By the power of mind you have instructed every cell according to the plane and standard of your old life. Therefore if your body does not toe the mark of your new and higher standard, it is because you have not fully redeemed the past. These cells are still in blissful innocence carrying out your former instructions. You have got to re-instruct them according to the new light you have received. You must "go into all the world" of subconscious mind "and preach the Gospel to every Creature."

The whole realm of subconscious mind has got to be re-instructed and redeemed. The reason there is an occasional outburst of some inharmonious manifestation is because these cells are still carrying out your former ideas.

Your body is both intelligent and conscious. So is every plant of the field; so is everything in the universe. Because God is Omnipresent Life, Intelligence, and Consciousness. All nature vibrates with conscious Life and Intelligence — each individual thing in its own sphere of manifestation.

It is on account of this intelligence in every cell that you are able to give your body a mental

treatment. If no intelligence were there, it could never respond to our thought, and you could not control it.

Of course Brain is not mind. Mind is immaterial, and uses both Brain and Nerve to carry out its mandates; and every intelligent cell is attentive to your word of authority from the supreme ruler.

With a little attention and observation any one may become conscious of the working of this intelligence in the body.

If you will put your whole body in a state of quiet repose, and then suddenly utter some startling statement, such as, *I am filled with Omnipotent Life*, you will observe a distinct thrill throughout the entire body. There is a physiological reason for it.

These intelligent cells are suddenly aroused by the new thought you have given them; and they suddenly turn their attention, that they may receive that thought. For they are your obedient servants, ready to hear and obey.

As when a military officer says: "Attention, Company!" every eye is turned toward him —

so every cell in your body is ready to hear your word, when you speak with authority.

If man had been always righteous in every thought, the body would manifest the same righteousness in every cell; and there would be nothing but health and harmony. Thus Health is Righteousness or right-ness. If mind had been always righteous in every thought, there would be nothing but righteousness in the great storehouse of subconscious mind. Health would be universal. When Paul said, "Whatsoever a man soweth, that shall he also reap," he had reference to sowing thoughts in the soil of subconscious mind, where there is sure to be a harvest for our reaping in corresponding conditions. And when Bacon said, "My Mind to me a kingdom is," he doubtless had reference to the whole subconscious mind, with its miltillions of intelligent, obedient cells, as the people of that kingdom.

Therefore, with intelligent cells as the people of your kingdom, if your stomach is not performing its work of digestion perfectly, you may talk to it, as to a friend or servant, reminding it of its God-derived powers, and tell it to perform its function,

—and it will obey you. This would be a mental treatment. Say to it:

You are my willing and obedient servant, and love to do my will.

You are filled with the power of Omnipotent Life.

You stand in the Principle of unchanging Truth.

Divine Love is the spring of all your powers.

You are equal to your task; because God is your Strength: "Your sufficiency is of God."

In loving recognition of your ability and willingness to obey, I command you to do your work.

You are now in glad obedience performing your function.— Amen.

Withdraw your condemnation from your stomach. Because your condemnation and doubt are the chief causes of its failure; and it cannot perform its function as long as you are condemning it as incompetent. Every one has observed the helpful effect of praise and confidence on a servant. It is no less so with these subconscious servants, who rejoice in your praise and assurance of power.

Every organ is your servant, glad to do your will; and you are the king required to rule in righteousness. There is no other way to insure

harmony in your kingdom. For the King who rules his subjects in love rules a happy and contented people.

This formula for the stomach will apply to any organ. For each organ represents a province of your kingdom, which you are to hold in loyalty and truth, knowing your power and authority as king.

We are not saying that there is anything like reason in the cells. Reason is not the only evidence of intelligence. Intelligence is everywhere, because God is everywhere. When you reason with your stomach, it hears — not the words, but the thoughts you give it.

For in the body there is a great telephonic system. From the Brain, the Central Station, you send your thought along the nerve-wires; and the numerous ganglia are the local stations, where your messages are received. Your passion-thoughts, whether of love, hate, avarice, or sensuality, are all innocently heard at these stations, and unsuspectingly received by the organs, which become modified accordingly. Is it any wonder an organ becomes debilitated, when we think how much of error, sin, and passion we have merciless-

ly poured upon it? Knowing now that we have power by our thoughts to bless, curse, or even kill our bodies, we will no longer accuse our Heavenly Father of sending affliction and death.

By the power of regenerated thought we are to redeem and regenerate our bodies, until "the without becomes as the within," — until "the kingdoms (or provinces) of this world (within) become the Kingdom of our Lord and his Christ." This means the redemption of subconscious mind.

The mind regenerated and the body thereby redeemed are the consummation of our work on earth. Then will we be prepared for graduation to a higher school, this lower one having subserved its purpose.

Returning to the thread of our subject: The Great Teacher was using the term "Son of Man" with exact propriety, when he said:

The Son of Man goeth as it is written of him.

For if the "Son of Man" idea, or human concept of Man, is not the True Idea — then it must "Go"— must be ruled out of mind and consciousness; in order that the True Idea — the concep-

tion of Man as the "Son of God" — may prevail and transform the consciousness.

Here is the whole problem of Salvation contained in the meaning of the act and process of Crucifixion, namely: Rejection and Crucifixion of the "Son of Man," and the Resurrection in Consciousness of the "Son of God."

"For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." By recognizing the "Son of God" in the "Son of Man" — the "Son of Man" "is lifted up" to the estate of the "Son of God." This must all take place in Consciousness. This is Regeneration.

For when the "Son of Man" becomes in consciousness the "Son of God," that moment has Salvation come to him, because his Consciousness has been changed from the Human to the Divine.

Before you can come into the Resurrection Consciousness, "the *Son of Man* must be rejected and set at naught." That old concept must "Go," and in its place must be "lifted up" the True Concept — "the Son of God." You must even "Crucify the Son of Man;" in order that the "Son of God" may shine forth in resurrection Glory. The true consciousness of Life is attained through

death — the death of Self — the "Son of Man." High ideals cannot fill the mind until it has sacrificed its low ideals. The low ideals must be cast out and "set at naught" (made nothing), "denied before Pilate," and crucified outside the Temple and City, — entirely put out of consciousness, — that you may be able to attain to the consciousness of the "Son of God," in a glorified and resurrected body, "without spot or wrinkle or any such thing."

Thus the way to the Christ-Consciousness is the "Christ-Way." In the completely transformed Consciousness is perfect health. And this carried to its ultimate conclusion implies Eternal Life.

To be consciously a Son of God is to be in the God-Consciousness; where a transformed life ultimates in a transformed body.

When this is realized in experience, there will be no further incarnations for such an individual. For he has reached the highest unfoldment earth can give.

In the old life you built your body after the pattern of false ideas; now in the Christ Life you are rebuilding "after the pattern shown in the mount," — the pattern of Christ.

Regeneration is the rebuilding process of thought action. Its Sixth Step you have nearly completed. If you have carefully appropriated, assimilated, and carried into practice all the principles of these Six Steps you are nearing the goal of the Resurrected Life. But the old life with its life-long habits and its race-long beliefs is so exceedingly tenacious, that in seeking deliverance from this bondage what marvel that so extreme a measure as crucifixion of the Carnal Self is necessary for that emancipation.

When we say the Christ was never crucified — only the fleshly "Son of Man," there ought to be somewhere in the symbolic record some symbolic incident or parabolic picture to make clear that fact, that we may see the perfect correspondence of the Outer and the Inner.

Such an allegoric incident or picture is found in Mark 14: 51–2:

"And a certain young man followed with him, having a linen cloth cast about him over his naked body; and they lay hold on him; and he left the linen cloth and fled naked."

As a mere historical incident (without figurative meaning) this has no value or significance what-

ever. But admitting the allegory it is very significant. Indeed, if we are to regard the whole life of Jesus as a wonderful allegoric history — or even as pure allegory — then this incident is an inseparable part of that symbology. It is a picture given to show that the CHRIST escaped Crucifixion, arraignment, and even mockery. It shows the point of separation of the "Son of God" from the "Son of Man," — leaving the "Son of Man" to "tread the winepress alone;" — in order that the Master's experience may perfectly represent our Spiritual experience in crucifying the "Son of Man" within ourselves, that we may attain to the "Resurrection from the dead."

The "*linen cloth*" stands for the human language or terminology with which the human mind clothes its conception of the Christ — its Creed. But as the Eternal WORD cannot be spoken — as the Real CHRIST cannot be cumbered by human ideas or limited to human definitions, or represented by human words even — so this allegoric "young man left the *linen cloth* and fled naked." CHRIST, the Divine SON, is ever "young," clean, "naked," as to human terms and ideas. Human terms and Creeds are nothing to him. They are

purely human. Words and creeds are wholly incompetent to represent the Christ. When you reach the glorious Resurrected Life, Creeds will appear as the swaddling clothes of your infancy, now wholly worthless to you.

The Name of God is unutterable and always transcends human conceptions and terms.

The "Son of God" has disappeared from the scene, that the "Son of Man" may be "three days and three nights in the heart of the earth."

There were "three days and three nights" from Thursday morning, when the arrest took place, and the "young man" disappeared, — marking the time that the "Son of Man" enters into the heart of human conditions ("the heart of the earth") — to "Very early in the morning" (Sunday), when Mary sees again the "young man," who has now taken again his redeemed and transformed body, leaving the tomb empty.

In our work of crucifying the Carnal Self there are "Two (metaphysical) Thieves," which must also be crucified and eliminated from consciousness, in order to a successful demonstration. These "Two Thieves," which rob you of the full realization of your Divine Inheritance are:

The Idea of Matter's Reality, and
The Idea of Evil's Reality; —

the former "on the Right Hand" (the place of favor); and the latter "on the Left Hand" (the place of rejection).

As long as these "robber" Ideas are allowed a place in the mind, you will be robbed of the true conception of Realities, and of the full realization of yourself as a Spiritual Being; — you cannot have the heavenly realizations in the present tense; and will hope to find them in a future state of existence. For as long as you believe in two Realities — one Spiritual and the other Material, you will have a divided mind, and cannot fully know God as Spirit.

As long as you believe yourself both Spiritual and Material, you will be in bondage to material conditions.

You must crucify (cross out) the "robber" of materiality.

Then again as long as you believe in Two Realities — one Good and the other Evil — you cannot fully know the Good, nor God, the Eternal GOOD. Because being in the consciousness of

Good-and-Evil, you have a divided mind. As long as you believe in Two Principles governing you — a principle of Good and a principle of Evil, you cannot know the freedom of the Sons of God, nor attain to the freedom of the Resurrection. For conscious of two opposing principles governing you, you will be in constant warfare, — "a house divided against itself." You must cross out this "robber."

It is worthy of note that there is a salvable element in the Right Hand Robber (else he would not be on the right hand). Therefore he is both crucified and saved at the same time. In our efforts to overcome the material consciousness, for the sake of strengthening the Spiritual consciousness, we shall not succeed, until we make the distinction between the Real and the Apparent — the Spiritual and the Phenomenal aspects of matter. For the visible, phenomenal, apparent aspect is not the Reality. But back of and underlying the phenomenal is the eternally abiding Spiritual Essence, which is the Substance of Reality. Thus Matter is Real in its invisible Spiritual Substance; but unreal in its phenomenal aspect.

This Robber repented, and entered into paradise with the eternally abiding Christ. — "To-day shalt thou be with me in paradise," — which signifies, that when we give up (repent of) sense evidence, as the test of Reality, and recognize the Spiritual as the Real, then our material conceptions will change to Spiritual conceptions; and the material body will appear as a Spiritual body, in consciousness, according to the degree of realization. We have renounced the "robber" of materiality, and have found its Spiritual Essence, or true Substance. The "robber" element disappears, and salvable Substance remains.

But in the Left Hand robber there is no salvable element or redeeming principle whatever. For Evil is a falsity, unreality, a delusion and a snare, and must "Go" with the Carnal Consciousness, before the Spiritual Resurrection can be realized in Consciousness.

In the realm of Reality Matter exists as Spiritual Substance; but Evil having no Substance of Reality is a stupendous Lie, and can have no place in the Christ-Consciousness, toward which we are hastening.

We have been doing some pretty thorough work

with Carnal Mind, in destroying its supports; so that the old Sin-Consciousness has nothing left to support it. This causes a sense of vacuity and darkness, — "there was darkness over all the earth until the ninth hour." There is always darkness before the dawning light; and the deeper the darkness, the greater the light to follow.

"*My God, My God, Why hast thou forsaken Me,*" is the last despairing cry of the old expiring Consciousness of Sin-and-Death.

This wail of despair shows conclusively that the "Son of Man" suffered alone without the "Son of God's" presence. For the expression, "My God," means the Christ, and not the Father. "Jehovah," "Lord," "Lord God," and "My God" are terms for the Christ.

This Great Allegoric Tragedy was enacted and written to show us that we must crucify the old Self — the Carnal-Mind-Consciousness, in order that the Christ in us may come forth into Consciousness by a great Resurrection from the dead — the Consciousness of Life from the Consciousness of Death.

Carnal Mind must die; — the Carnal Conscious-

ness must go out in darkness — entirely abandoned by the Christ.

"IT IS FINISHED."

The old Sin-Consciousness goes out in darkness.

That Consciousness is forever ended. — *It is dead.*

"There is no longer any Consciousness of Sin," said Paul.

Without the consciousness of sin, there is no sin.

What is not in consciousness IS NOT — to you.

You have passed through the greatest of human experiences, and have accomplished the greatest work for men on earth. You have not merely destroyed a "*false belief*"; — but you have destroyed *a whole False Consciousness!*

You have passed the greatest Evolutionary Boundary for unfolding Man. You have "died unto sin," — unto the Sin-Consciousness.

It is forever ended.

This is the "First Death;" — after which follows the "First Resurrection."

"Blessed and holy is he that hath part in the First Resurrection. On such the Second Death hath no power."

XIII

THE SEVENTH STEP: — "RESURRECTION" — "THE SABBATH" — THE CHRIST–CONSCIOUSNESS

"I Am the Resurrection and the Life: he that believeth on ME, though he were dead, yet shall he live." — Jno. 11:25.

IN tracing out the regenerative process of Spiritual Evolution, — in the more rudimentary Mosaic Course we recognized in the symbolism of the great Allegory of the story of Creation the Law of the Soul's unfoldment through Divine order; beginning with its chaotic "earth-without-form-and-void state of mind," where "darkness was upon the face of the deep" — the darkness of ignorance; — then following on in orderly progression through the alternation of "evenings" and "mornings" — ignorance yielding to enlightenment — through the "Six Days" or Degrees necessary to every great Unfoldment — Six Periods of working experience, — the Soul

reached the great ultimate of its struggles in Spiritual Realization — its "Sabbath of Rest," — the nightless Day of Spiritual Illumination, or Understanding. Here the Soul *rests;* as there is no more work to be done. Because in Realization all labor ceases, all striving ends, — "And God rested on the Sabbath Day from all his work, which He had made."

"There is no power but of God." Therefore in all your working it is God working, and when labor is finished it is God resting. You are "working together with God" in all your evolution; and God is working with you for the unfoldment into manifestation of himself.

When you are in the Realization of your Ideal you have reached your "Sabbath."

Realization is the Day without a Night; no "evening" or "morning" is mentioned; there is only DAY. — "There shall be no Night there."

Then in the "Six Days" or "Steps" of our Christ Course we have outlined the same process of Regeneration, as allegorically set forth in the unique, picturesque life of Jesus of Nazareth, the Representative Man of the Ages, the Archetypal Man, whose life mission was the burden of all the

prophets, and whose life course was the prophecy of the experience of every individual evolving the Christ-Consciousness. His career pictures or portrays our career in the way to the Regenerate Life. — "I Am the WAY."

Like the other symbology, this also has its "Six Days," Degrees or Steps to the same end, namely, a regenerated and illuminated mind, with its counterpart, a redeemed and regenerated body, — which is represented by the Resurrection of the body of Jesus.

The "Sabbath" of the Mosaic record is symbolic of the Soul's rest in the completion of its evolution from the Adam-Consciousness to the Christ-Consciousness. And this also is symbolized by the Resurrection. Both represent the Spiritual Consciousness attained.

The First Great Step in this Way of Spiritual unfoldment is the Immaculate Conception and New Birth, — the Conception of the Divine Idea or Living Germ-Principle in Consciousness. This Infant Conception is to be unfolded, until it becomes a Consciousness. The New Birth is the Initial Step for every Initiate in the Way of the True Christian Life, — the Higher Christianity.

The Second Great Step is the Soul's unfoldment in Wisdom, which is indicated by the mystical expression "Twelve Years Old."

This unfoldment continues until the fulness of Wisdom is attained.

Wisdom is the Spiritual Nutrition of the Soul, which sustains and builds it up in strength and power, unfolding its manhood to the "Stature of Christ." It is by the appropriation and assimilation of Truth that the Soul "grows up into Christ its living head." Attaining which, it receives its baptismal enduement, and the revelation: "This is my Beloved Son." This is the climax and end of the Second Degree in Regeneration.

The Third Great Step, is Overcoming and Discrimination.

Here you wrestled with temptation and prevailed, like a Son of God. Here you solved the great problem of Good and Evil, and thus demonstrated your Son-ship. For the things which are revealed by the Spirit must be demonstrated by the unfolding Neophyte in the wilderness of practical life, before it is his own Good.

Here all things of temptation (4×10) must be met, and all things of overcoming must be accom-

plished. In the victorious issue of this demonstration you "return in the power of the Spirit."

Thus your Sonship, which was so clearly revealed by the Spirit, you have demonstrated to yourself by overcoming like a Son.

The Fourth Great Step, is Demonstration — in words and works, — healing the sick and reforming the sinner in demonstration of your understanding and appropriation of the principles of the Kingdom of Heaven.

The Fifth Great Step, is "Gethsemane" or Self-renunciation, — a most heart-searching experience. Not until we have learned this lesson and put it in practice can we know and conform to the Divine Will.

"Not as I will, but as Thou wilt," must be the language of the Soul, even to utter self-renunciation, before you can advance to Calvary, and attain through experience to that sublime Consciousness — the Resurrection. Many have taken the First Four Steps successfully; while few have had the courage and strength of purpose to pass the severe ordeal of Gethsemane. And therefore many fail of the highest Spiritual attainment in

Consciousness. Yet Gethsemane is the key to the Resurrected Life.

The Sixth Great Step, is Crucifixion — another deep experience of the heart — the one necessarily preceding and making possible the transcendent glories of the Resurrection of Christ in Consciousness.

We must Crucify (cross out) the Carnal Self — the "Son of Man," before the True Self, the "Son of God" can be realized in Consciousness.

In order to have the full realization of Divinity in Consciousness the Sixth Step must be taken, even to the sealing of the tomb of the Carnal Consciousness — if we would have the Christ come forth bursting the bars of death, triumphant over the "last enemy."

Thus only by going all the Christ-Way may you be able to gain the CHRIST–CONSCIOUSNESS. There is no other Way — "I Am the Way."

In the Crucifixion we read, that the soldiers divided his outer garments freely among themselves; while his Inner Garment, the "Seamless Robe," they gambled for, to determine "whose it shall be." Esoterically the garments of Christ are the covering or clothing of Truth — the lan-

guage in which we clothe it; or the doctrines we formulate from it.

The "outer garments" are the literal expressions of the teachings of Christ, — the "letter of the Word;" to which every one may freely help himself, choosing such parts as suit his purpose, in formulating his theological doctrines, to express his intellectual conception of the Truth of Christ, — Truth which is Christ.

The "Inner Garment" or "Seamless Robe" is the Interior Sense or Spiritual Meaning, which is one and indivisible, symmetrical and unrendable. Therefore the Soldiers say: "Let us not rend it, but cast lots, whose it shall be."

The symmetrical beauty of a statement of Truth always commends itself to the accurate logician; though he may not see beyond the intellectual expression of it, — which is but a symbolic formula, that is never quite capable of revealing the Spiritual Idea.

The gambling for the "seamless robe of Christ" indicates the universal claim for its possession on the part of the "soldiers of the Cross," — the defenders of the faith. But as in gambling there is always doubt "whose it shall be," until the die is

cast, — so in every Creed or statement of Truth there always exists a lingering doubt, whether Creed is Absolute Truth — whether this or that Creed. Nevertheless each is persistent in his claim.

This is just what is going on between the various churches in the advocacy of their Creeds. Yet Creed is not Truth Absolute. For that cannot be put into any intellectual formula. It is greater than words. But if Creed is the perfect formula, — if Dogma is Truth, why this everlasting argument to prove it?

TRUTH does not hang on argument, nor does it need to be intellectually proved. It is self-evident, and "commends itself to every man's conscience," — commends itself to the Inner Man, who always knows.

But after all this debating (gambling), Dogma is not the genuine article. It is merely human Opinion, which therefore needs to be sustained by argument. It belongs to the Realm of Intellect; while Truth is of the Spiritual Realm. He who rests in Creed dwells in the realm of illusions, which blind the eyes to Spiritual Truth.

The reason men have doubts concerning Dogma

is because the Spiritual Self, the Son of God within, which has been kept under by boastful Intellect, and which always knows Truth, is letting its voice be heard through the mists of Carnal Mind, and would fain lead into all Truth, if only they would listen to its unerring Voice.

When you have made the sublime demonstration of the Resurrection Consciousness, through triumphing over the Carnal Self, with its arrogant Intellect, thus bringing into consciousness the Heavenly Man, — then Dogma will be outgrown. It will have served its day; but now will be as useless as the empty shell of the lazy grub that once crawled on the bottom of the pond, — after it has released the gorgeous dragonfly. It had a use on the lower plane of the merely "Natural Man;" but on the plane of the "Son of God," the plane of Spiritual Realization, it will have no place. He who is in Spiritual Realization will not care about Catechisms. For he dwells in the bosom of the Father, having the full fruition of all that Creed designs to teach.

Having taken the Six Steps in Regeneration; having destroyed the Sin-Consciousness; having "died unto sin," — so that "there remains no

more consciousness of sins," — you stand at the threshold of the Resurrection of Life, the triumphant Consciousness of Holiness. — "Enter thou into the joy of thy Lord."

This is the "New Jerusalem," the Beautiful City of God with its streets of Gold and its Gates of Pearl.

"If we have been in the likeness (figure) of his death, we shall be also in the likeness (figure) of his resurrection; knowing this, that the old man is crucified with him, that the body of sin might be destroyed; for he that is dead is freed from sin" (Rom. 6: 5-7).

This means, that the Carnal Consciousness is dead through Crucifixion; because we have been united with him "in the likeness of his death." And by reason of the death of the sin-consciousness, we shall have the consciousness of his Resurrection, — His Likeness.

It is ours by right of inheritance, and becomes ours consciously, when we have solved our problem, in the allegory of his death and resurrection. Therefore in the Consciousness of the Resurrection "sin shall not have dominion over you; for

ye are not under Law, but under Grace" (Rom. 6:14).

He who has passed the Crucifixion stage of development does not sin, because he is freed from the consciousness of sin, and is under Grace. What is not in consciousness *is not*, to that one.

In the Crucifixion, while the body was slain it was not destroyed. It was rather redeemed and Spiritualized through death. For while the body of mortality and matter went into the tomb, in the Resurrection the same body came forth from the tomb transformed into a glorious Spiritual body, forever freed from all that had made it mortal or material. So in the esoteric correspondence of this allegoric death, in crucifying Carnal Mind, we are not destroying the mind. For while the body was slain, it was thereby redeemed and made glorious. So while the mortal Soul is slain, only its carnality has perished — the Sinner-Consciousness, — and redemption and a transformed Consciousness is the result.

Then with the consciousness transformed, purified, regenerated, and illuminated, will inevitably result a corresponding transformation in the body, — making it "like His most glorious body."

Through the crucifixion of the Sinner-Self you have lost the old Sinner-Consciousness; and from out of that death you must arise purified and glorious in the Resurrection-Consciousness, forever free from the "curse of the Law." The Law was made for the Sin-Consciousness; therefore in the Resurrection-Consciousness you are above Law. "There is therefore now no condemnation to them that are in Christ-Jesus, who walk not after the flesh but after the Spirit."

The transformation that took place in the body of Jesus was accomplished through the Spiritualization of his mind; which wrought the Spiritualization of his body; until only Spiritual properties remained. Through the Spiritualizing process of Regeneration the body ceased to be longer material, having been transformed thereby "into the image of the heavenly."

The same purifying thought power had transformed Elijah's body into a Spiritual body; so that he escaped death by translation. Both Jesus and Elijah triumphed over death by Spiritual evolution. Both attained to the Spiritual Consciousness, which wrought the redemption of their bodies, — the one being resurrected and the other

translated, — Elijah being a type for one age, Jesus for another.

If a material consciousness has given our bodies their material appearance and properties, then a transformed consciousness must culminate in a transformed body by natural law. This is the secret and mystery of Redemption. The mystery disappears, when the secret is found. When we understand all mysteries, we shall be at one with Omniscience and have all Wisdom.

John said, " The Son of God was manifested, that he might destroy the works of the devil." Wherever, whenever, and by whomsoever the " Son of God is manifested " in consciousness, — the devil-consciousness must disappear; — the devil in consciousness must be destroyed by the Christ in consciousness. Thus the Christ destroys the works of the devil from consciousness.

Death, the greatest work of the devil, had to be destroyed, — its King, personified Evil, had to be met and vanquished on his own ground — in his own stronghold, the Tomb. This herculean task Jesus undertook and triumphantly accomplished. " He descended into Hell (the tomb), that through death he might destroy him that had the power of

death, and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14–15).

Thus a transformed mind carries with it its corresponding expression, a transformed body. This is the body of health — even, in its ultimate, perpetual youth.

Because we have put especial emphasis on the Spiritual, we have not decried or underrated the body. On the other hand, it is Divinely perfect in form and function, its perfect health being essential to highest Spiritual development. Only in the old thought had we underrated it. Calling it earthy, it was earthy, and tended to earth. "Dust to dust" was its law. But in the higher understanding we have learned that all things are Spiritual in origin and essence; and that the body is a Spiritual temple, holy and Divine.

Therefore in the ultimate of Regeneration we may look for the demonstration of its Spirituality, in its conformity to the Divine pattern of perfection.

Speaking of Spiritual perception as a faculty of the Spiritual Man, we are not considering the Spiritual Man as a being without a body. For

Man is never without a body. He is a three-fold being, at once Body, Soul, and Spirit. Spiritual perception is a faculty of Man — three-fold Man, — that faculty by which he may cognize God, and know God within himself. This is his highest faculty. Even Spiritual perception has relation to body and brain; which is true of all Spiritual faculties.

For on the under side of the brain, at the junction of its hemispheres, just at the junction of the branches of the optic nerves, and in the field of all the perceptives — indicating a relation to perception — is located a small round process or uvula-shaped protuberance, called the "pineal gland" or conarium; — an organ, whose function has to Occidental physiologists always been a mystery; but to which Oriental physiologists and philosophers ascribe the function of Spiritual perception. They have observed, that in persons of large Spirituality it is large and full; while in those deficient in Spirituality it is shrunken or nearly obliterated. Des Cartes called it, the "seat of the soul;" the Brahmans call it, "The Eye of Siva," or the Spiritual eye. This is its most probable function.

This being a projection from the brain, it indi-

cates that in Spiritual perception we make use of the brain; for whether we perform our functions on the animal or Spiritual planes, we use the brain, in either case.

The conarium, then, is the physical organ of Spiritual Sight. — the Eye of the Soul, the "All-seeing Eye" of Masonry, or the "single eye" of Jesus, which "fills the whole body full of light." Spiritual illumination must come through this organ, which always looks within, beholding the Spiritual world, which also is within. Every man who walks the earth has not only external perceptives, but internal as well; which serve him according to his use of them. External perceptives behold external phenomena; Internal perceptives behold Spiritual things. They who recognize only the physical man use only external perceptives, and generally disbelieve in Spiritual things; while the man of large Spirituality lives in the Spiritual, sees the Spiritual everywhere, sees God in everything. The one looks upon phenomena, and calls them Realities; the other sees the Spiritual in the phenomenal. For only the Spiritual is Real.

The one sees things temporal; the other things eternal. The one is agnostic; the other gnostic.

Trusting only to the outward-looking eye, man sees a world apart from himself, which he therefore seeks to possess. Trusting to the inward-looking eye — the "single Eye" — he beholds a world within, already his; — he cannot seek to possess what he has in realization.

The Spiritualization of mind and body is accomplished by the constant use of the Spiritual faculties of the Soul. The "Children of the Resurrection" are proficient in the use of these higher faculties.

Evolution is the order of life. At first our conceptions are very material, and we use chiefly the external senses. At length, as we begin the higher unfoldment, the finer and more interior faculties begin to come into use, becoming the more keenly active the more they are used. "Howbeit that is not first which is Spiritual, but that which is natural."

The Christ-Way has brought us up from the Natural to the Spiritual, — out of the darkness of Egypt into the "Promised Land."

We have come by the "King's Highway" — "the Way that is cast up for the Ransomed of the Lord: the unclean shall not pass over it; but the

Redeemed shall walk there; and the Ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads" (Is. 35: 8–11).

The time is near at hand when death will not be necessary as the closing act in the drama of life. Because man will have solved the problem of Life, and have attained Immortality in Consciousness.

When there is no death in Consciousness, there will be none in experience. Therefore there must be a crucifixion and destruction of death from consciousness. For just what the Crucifixion and death of the "Son of Man" is designed to teach is, that there must be an utter destruction and elimination from Consciousness of Evil — Devil — Carnal Mind — Sin and Death. Then with this sweeping purification of Consciousness there will follow the Resurrection of the CHRIST in Consciousness.

To realize the CHRIST in Consciousness is to realize Immortality.

"I Am the RESURRECTION and the LIFE." — "Christ hath abolished Death."

In the realization of Christ you are realizing LIFE, — not Death. Christ and Death are antithet-

ical: they are incompatibles, and cannot co-exist in Consciousness. When the CHRIST is fully in Consciousness, Death is lost. What you have in Consciousness, you have indeed; what is not in Consciousness IS NOT — to you.

There is no Salvation except in Consciousness; neither any Resurrection except in Consciousness. Therefore *the Consciousness of being Risen with* CHRIST *is the Great Salvation.*

Through Regeneration you are accomplishing a Great Evolution, — passing a great Evolutionary Boundary — out of the Consciousness of Sin-and-Death, into the Consciousness of LIFE and Immortality, Holiness and Health perennial. This great change in Consciousness is called, "The First Resurrection;" — a change impossible without a Death — "the First Death;" — that you may have a Resurrection from the Dead. This is the "victory over Death."

"I AM THE RESURRECTION AND THE LIFE."

"*I Am*" is the name of the Christ — the Greatest Name — the Name, "before which every knee shall bow, and every tongue confess."

But in order correctly to utter this "Unutterable

Name," you must know the Christ within. In other words, if you would know the meaning and power of "I Am," you must stand in the Christ-Consciousness. But the "Children of the Resurrection" know and understand.

No doubt few attain to this Consciousness of Highest Things. Nevertheless it is attainable; because He who has become our Pattern has travelled this way himself, thereby demonstrating its possibility of attainment.

The Church visible is not in this wonderful Consciousness. It is an experience for the individual, who is willing to "lose his life, that he may find it." These few are the "Children of the Resurrection" — the "Church Triumphant," — whether they are in the visible Church or not. They find the Church within their own breasts, and walk the streets of the New Jerusalem, conscious of their Christ-Righteousness. "These are they, who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." They have destroyed the Sin-and-death-Consciousness (died unto sin) — have passed through the "First Death;" so that Death is eliminated from consciousness, and therefore cannot

come into experience. To these there can be no "second death," since they are in the consciousness of Life.

The Heavenly Man — the Christ-Self — is on his throne — in Consciousness.

You are conscious of the Christ living and reigning in you.

A few Spiritually illuminated Theologians are perceiving that it is the spirit and genius of the New Testament to reveal to men, that death is not a necessity; but rather that Immortality belongs to man by an inherent law of his Being, and is attainable through the law of unfoldment, as set forth and demonstrated by the meek and lowly Nazarene.

Rev. A. C. Dickinson, D.D., says: "When the whole race is born of the Spirit and lives in the Spirit, it is quite possible that their translation into the resurrection state will be as far from what we call dissolution and corruption, as was that of Enoch and Elijah."

Then it follows, that what is possible for the whole race under a favoring environment is possible for the individual who is able to demonstrate over an adverse environment, as is shown by the examples of Enoch, Elijah, and Jesus.

Again the Doctor says: "If a man would live, and live forever, he must know Christ and the power of his resurrection. The Spirit, which controls the life cells of his being, which keeps him alive from day to day, by building up and renewing his physical body, and which is at the same time working on the invisible Spiritual body, must be in vital touch with the spirit of Christ, 'whom,' in this sense, 'to know aright is Life Eternal,' . . . the renewed life batteries shall send their pulsations through every channel of your being; the old man shall be put off, and the new man shall be put on; your face shall change; it shall lose its look of worry and care, and make smiles of its wrinkles."

After the Resurrection Jesus was invisible to mortals, except as occasionally some of his Spiritually unfolded followers got glimpses of him, and held converse with him on those favoring occasions.

In human experience all these things have their correspondential application or fulfilment. And thus under this symbology the world, even the Church, sees not the Spiritual life of the man who has attained the Christ-Consciousness. He walks

the earth and appears like other men. The inner life of the God-Consciousness is never seen. Only occasionally the most Spiritually developed get glimpses of Christ in his life. Yet while he walks the earth, a man among men, he lives among the stars; he breathes the ether of heaven; his food is the ambrosia of the gods; the very "Ichor of the gods" circulates in his veins; he walks with God. And the possible ultimate experience must eventually be like that of Enoch, who "walked with God, and was not, for God had translated him."

As the Ascension of the Resurrected Body of Jesus took place at the end of "*forty days*" after the Resurrection, so we must have a full and perfected experience (4×10) in the Resurrected Consciousness, while in the body, before we can be translated to the invisible altitudes, where in the fruition of Divinity in Consciousness all that was earthly will have forever passed away. What further possibilities of unfolding greatness await the translated soul, only the Eternities can reveal. "Blessed and holy is he that hath part in the First Resurrection. On such, the Second Death shall have no power; but they shall live and reign with Christ a thousand years."

Conclusion

Christendom has scarcely awakened to the deeper meaning of Christianity, and the vast possibilities of unfoldment and realization, which are the privilege of any one who will studiously apply himself to the unfoldment of the Christ within.

We have scarcely touched the hem of the garment of the Living Christ; and consequently have not perceived or even conceived the glories ready to be revealed through the fuller realization of the Living Christ in Consciousness.

Our difficulty has been that we have had a far-away God and a far-away Christ which has made these high realizations impossible in the present tense. Consequently we have referred them to a future state of existence, where we have hoped to realize them.

This, when we carefully examine it, is a sort of indefinite postponement. Like Moses we have "seen them afar off;" and so they have always been "afar off" from realization. We have had a

far-away heaven because we had forgotten the plain words of the Master. "Lo! the Kingdom of Heaven is within you." The "delectable mountains" are always in the far distance. They are a far-away Ideal, which we have a right to have in realization. We must learn to realize our Ideal; and thus take possession of our own Divine Inheritance, — which is already ours, only awaiting our acceptance and demonstration, to become ours in Consciousness.

A wonderful transformation is coming to men when they stop singing "In the Sweet By and By," and believe in the Now-ness of the Kingdom of Heaven, and the Now-ness of the glories of the Celestial City, the Now-ness of the "New Jerusalem," with all its picturesque beauty. For only by the realization of Divinity within — Christ within — the Kingdom of Heaven within, can we have the full revelation in this life of the transcendent glories soon to be revealed — ready to be revealed to him who is ready for the revelation.

The First Resurrection is not a thing for a future world or a future state. It is rather something to be experienced in this life and state of existence, — something for the individual, who lives the

Christ Life, — something for you — not somebody else. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." There are deeper and more glorious experiences awaiting us in this life than are dreamed of or even conceived by man. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," — right where you are — in this life. Why should we put it off, and so make the demonstration impossible? Why should we say, "In the great beyond" — "somewhere, sometime," and so put the highest unfoldment in consciousness beyond the possibility of realization, and thus defraud ourselves of the wonderful things already "prepared" for us, for realization, just as soon as we are prepared for them?

We have relegated holiness to a far distant, unknown life and state, — thus making it impossible by such an indefinite postponement, excusing ourselves from becoming consciously what we are eternally and potentially.

We have forgotten that "NOW is the accepted time, and behold! NOW is the day of Salvation." Strictly speaking, all that we can ask for is in the

Now. Holiness is always Now — not a something to be made "or established." "Men go about to establish their own Righteousness, and have not submitted themselves unto the Righteousness of God," said Paul. We have not recognized "the Righteousness that is by Faith" — not that will be — but that IS.

The way to have Righteousness in Consciousness is through the recognition of it as already existent and eternally made and "established." Men and institutions are forever trying to make something they call righteousness, as though an eternal principle could be *made*. What they make is only an imitation, a counterfeit — not the genuine article. For the genuine article is an Eternal and unchanging Principle, eternally "established." The everlasting Principle of Truth cannot be made. It is all about and within us, ever awaiting our recognition. Eternal Righteousness and unchangeable Holiness is the Omnipresent Christ, the Principle of Truth, which is forever "established," and shall forever remain.

Therefore if we would have Righteousness in Consciousness, we must recognize "the Righteousness that Is," — the Christ within — the Divine

Self — the Son of God. For if we would know God, we must recognize God; if we would be conscious of Holiness, we must recognize Holiness within — the Holiness of the Christ, which eternally is.

The key to holiness is Holiness; the key to Divinity is Divinity. You are never to say, "Lo! here!" or "Lo! there!" All is within.

All that you desire to be, the highest to which you aspire, already is, and lies waiting for your recognition, before it can be manifest to consciousness — before it can be your own conscious Good. When Christ is fully manifest to Consciousness, then you have attained to the Consciousness of the Christ, — the Christ-Consciousness.

The Illuminati are they who realize what they are.

The Resurrection-Consciousness is attained through the realization of God. For by the recognition and realization of God we become God to a degree, — we become conscious of God — God-Conscious.

What we love most we become to a degree. Through loving God we become God to the degree of our Love and realization.

"Whate'er thou lovest most,
That, too, become thou must —
God, if thou lovest God —
Dust, if thou lovest Dust."

Therefore by persistently recognizing the Christ within — the great Fountain of Love and Wisdom — we gradually unfold the Consciousness of Love and Wisdom — the Consciousness of God.

In the very near future man is to have a fuller realization of Divinity in Consciousness. He must become God-Conscious.

This will be our Resurrection.

Do men ever have such experiences? Do men have anything like the Resurrection-Consciousness?

Listen to the statement of one, whose Resurrected life was a continual demonstration of Divinity.

The late George Muller was once asked what was the secret of his wonderful service and phenomenal successes, and he replied:

"There was a day when I utterly died — *utterly died* (and as he spoke these words, he bent forward lower and lower until his head almost touched the floor) — died to George Muller. his opinions,

preferences, tastes, and will; died to the world, its approval and censure; died to the blame or approval of brothers and friends; — and since then I have studied only to show myself approved of God."